

THE UNBISHOPING OF  
TIMOTHY AND TITUS,  
AND OF THE

*Angel of the Church of* EPHESUS :

OR,

A brief elaborate *Discourse*, proving *Timothy* and the *Angel* to be no first, sole, or *Diocæsan* Bishop of *Ephesus*, nor *Titus* of *Crete*; and that the power of *Ordination*, or *imposition of bands*, belongs *Jure Divino* to *Presbyters*, as well as to *Bishops*, and not to *Bishops* only, as *Bishops*; who by *Divine Institution* are evidenced to be one and the same with *Presbyters*, and many over one *City*, *Church*, not one over many *Cities* or *Churches*.

Wherein all *Objections*, *Pretences* to the contrary are fully answered; and the pretended *Superiority* of *Bishops* over other *Ministers* and *Presbyters*, and their sole right of *Ordination Jure Divino*, (now much contended for) are utterly subverted in a most perspicuous manner.

By WILLIAM PRYNNE Esquire, Bencher of *Lincolns Inne*; a Well-wisher to Gods truth, the *Kings* just *Prerogative*, the *Peoples Liberties*, and the *Churches Peace*.

Matth. 15. 13.

Every plant which my heavenly Father hath not planted, shall be rooted out.

Chrysostom. *Opus imperfectum* in *Matth. Hom. 35.*

*Quicumque desideraverit Primatum in terra, inveniet in Cælo confusionem; ut jam inter seruos Christi, non sit de Primatu certamen.*

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To the Right Reverend Fathers in God,  
*William* Lord Arch-bishop of *Canterbury* :  
 And *Richard* Lord Arch-bishop of  
*York*, Primates and Metropolitans of all  
 ENGLAND.

**M**Y Lords, I have sundry times heard both of  
 you jointly and severally protecting even in open  
 Court, not only in the \* *High Commission*, but in  
 Dr. *Laytons*, and two other cases since, in the  
 Star-chamber (whether seriously or vauntingly on-  
 ly let the event determine,) That if you could not prove your  
 Episcopal Jurisdiction and function which you now claim and ex-  
 ercise over other Ministers, and your selves as you are Bishops, to  
 be superior in power, dignity and degree, to other Ministers, Jure  
 Divino (a Doctrine which a) *Patrick Adamson*, Arch-bishop of  
*S. Andrews* in Scotland, publicly recanes in the *Spaced of Fife*,  
 Anno 1591. as directly repugnant to, and having no foundation  
 at all in the word of God. ) You would forthwith cast away your  
 Rochets off your backs, lay down your Bishopricks at his Maje-  
 sties feet, and not continue Bishops one hour longer. What your  
 Lordships have so oft averred, and publicly promised before  
 many witnesses, (I hope *bonâ fide*, because judicially in full  
 Court

\* In Master  
 Thomas Brew-  
 ers, Doctor Bast-  
 wicks, and sun-  
 dry other cases  
 since.  
 a An. Melvins  
 Patricii Adam-  
 soni Palamedia,  
 printed Anno  
 1630.





To the Right Reverend Fathers in God,  
*William* Lord Arch-bishop of *Canterbury* :  
 And *Richard* Lord Arch-bishop of  
*York*, Primates and Metropolitans of all  
 ENGLAND.

**M**Y Lords, I have sundry times heard both of  
 you jointly and severally protesting even in open  
 Court, not only in the \* *High Commission*, but in \* *In Master*  
*Dr. Laytons*, and two other cases since, in the *Thomas Brew-*  
*Star Chamber* (whether seriously or vauntingly on- *ers, Doctor Bask-*  
 ly let the event determine; ) *That if you could not prove your wicks, and sun-*  
*Episcopal Jurisdiction and function which you now claim and ex- dry other cases*  
*ercise over other Ministers, and your selves as you are Bishops, to since.*  
*be superior in power, dignity and degree, to other Ministers, Jure*  
*Divino (a Doctrine which a) Patrick Adamson, Archbishop of*  
*S. Andrews in Scotland, publicly recanes in the Synod of Fiffe,*  
*Anno 1591. as directly repugnant to, and having no foundation* *a An. Melvini*  
*at all in the word of God. ) You would forthwith cast away your* *Patricii Adam-*  
*Rochets off your backs, lay down your Bishopricks at his Maje-* *soni Palinodia,*  
*sties feet, and not continue Bishops one hour longer.* *printed Anno*  
 Lordships have so oft averred, and publickly promised before  
 many witnesses, ( I hope *bonâ fide*, because judicially in full  
 B Court



b See Master  
Tyndals Obe-  
dience of a  
Christian man.  
And the holy  
Practise of Po-  
pish Prelates.  
c 1 Tim. 6. 2. 3.  
2 Tim. 4. 1. to 3.  
Tit. 1. and 2.  
1 Pet. 5. 2. 3.

Court upon good advise, not rashly on some sudden fit of cho-  
ler, ) I shall make bold, to challenge you to make good with-  
out more delay ; either by giving a solid, satisfactory, speedy  
answer to this short *Treatise*, (consisting only of two *Questions*,  
which you may divide between you, and so speedily reply to,  
if your great (b) *secular occasions*, not your praying, and (c) *fre-*  
*quent preaching*, which are truly *Episcopal*, though you deem  
them overmean employments for Archbishops, interrupt you  
not : ) which manifest all that *ius Divinum* which hitherto  
both or either your Lordships have pretended for your Episco-  
palities, to be but a meer absurd ridiculous fiction, having not  
the least shadow of Scripture to support it ; or in case you  
either cannot or fail to give such an Answer to it in convenient  
time ; by pulling off your Rochers, and resigning up your Arch-  
bishopricks (which without all question are but a meer humane  
and no divine Institution, as I have evidenced : ) into his Ma-

d 31. H. 8. c. 9.  
37. H. 8. c. 17.  
1 E. 6. c. 1. and  
all the Bishops  
Patents for  
their consecra-  
tion and Cong.  
desires.

jesties hands, (d) from whom, you dare not deny, you *only*  
and wholly received them, with all your *Episcopal Jurisdiction*  
and Authority thereinno annexed, whereby you disfigure your  
selves from, or advance your selves above your Fellow-Mini-  
sters, as their supream Lords, unless you will split your selves  
against the hard rock of a *Præmonire*, and the Statutes of 26.  
H. 8. c. 1. 31. H. 8. c. 9: 10. 37. H. 8. c. 17. 1 Ed. 6. c. 2.

\* Not Arch-  
bishops or Bi-  
shops, who can  
make no Chan-  
cellours, Vicar-  
generals, Com-  
missaries or Of-  
ficials, unless  
the King by his  
Special Patents  
give them pow-  
er so to do in  
express words,  
as these Sta-  
tutes evidence,  
and the Bishops  
Patents in Ed.  
the 6. Reign.

1 Eliz. c. 1. 3. Eliz. c. 1. 8. Eliz. c. 1. which Acts as they  
will inform your Lordships, notwithstanding all your former  
vaunts and brags of divine right, That the Archbishops, Bishops,  
Archdeacons, and other Ecclesiasticall persons of this Realm,  
HAVE NO MANNER OF JURISDIC-  
TION ECCLESIASTICAL, BUT BY,  
UNDER AND FROM THE KINGS ROY-  
AL MAJESTY ; to whom by holy Scripture ALL  
AUTHORITY AND POWER IS WHOLTY  
GIVEN, to hear and determine all manner of causes Ecclesi-  
asticall, and to correct vice and sin whatsoever, and to all such  
persons as his \* Majesty shall appoint thereinno : That all authori-  
ty and Jurisdiction spiritual and temporal is derived and direct-  
ed from the Kings Majesty, as supream head of the Church and  
the 6. Reign. Realm of England, and so justly acknowledged by the Clergy  
thereof.

thereof: That all Courts Ecclesiasticall within the Realm were then (and now ought to be, though they are not) kept by no other power or authority either forreign or within the Realm, but by the authority of his most excellent Majesty only; and that by vertue of some special Commission or Letters Patents under his Majesties great Seal, and in his name and right alone: That all power of Visitation of the Ecclesiasticall State and Persons (much more then of our Universities exempt from Archiepiscopal and Episcopall Jurisdiction) is United and annexed as a royal prerogative to the Kings Imperial Crown, and to be executed by none but by Patents under him: And that all your Citations, process, Excommunications Probates of Wills, Commissions of Administration, &c. ought to be made only in his Majesties name, and sealed with his Seal, as they were in <sup>\*</sup> King Henry the eight, and King Edwards days, witness the Bishops Regillers, Process and Probates of Wills in their two Reigns (and now are in your High Commission) that so both the Courts and process might be † known to be his Majesties by leaving his Image, stile and superscription ingraven on them, and to be derived unto you, not by any divine right, but by his Princely grace alone, who hath as † absolute an Ecclesiasticall Jurisdiction, as any of his Royal Progenitors enjoyed, both by the Lawes of God and (a) of the Realm: So they will inforce your Lordships to acknowledge, (unless you will renounce your Allegiance to your most gracious Sovereign, whose meer grace hath advanced you to what you now are and enjoy) that all your Episcopal Jurisdiction, whereby you are distinguished from, or elevated above any ordinary Presbyters and Ministers, is not from any divine Charter or Commission from Christ, but <sup>\*</sup> only in, by, from, and under his Majesty; and so not *Jure Divino*, as you have thus frequently cracked and boasted to the world; so as you must either now forthwith renounce your Bishopricks according to your Protestations, or else be guilty of breach of promise; unless you can prove you enjoy them only by a divine right, and yet only in, by, from, and <sup>\*</sup> are meer usurpers on his Majesties Crown and Ecclesiasticall Prerogative, in keeping Consistories, Visitations, and Exercising Episcopal Jurisdiction in their own names, without any Patent or Commission from the King.

<sup>\*</sup> See a Breviate of the Bishops intolerable usurpations on the Kings Prerogative & the Subjects liberties. Prin ed, † Mat. 23. 20. 21. Sir John Davis his Irish Reports, p. 97. 98. a 26. Hen. 8. c. 1. 37. H. 8. c. 17. 1 Ed. 6. c. 2. 1 Eliz. c. 1. c. 1. 8. Eliz. c. 1.

<sup>\*</sup> In case they have any Charters or Commissions under his Majesties Seal, which all of them now want, and so

under his Majesty, as *Supream head and Governour upon earth of the Church of England*, which is a contradiction.

If your Lordships, to maintain your divine pretended Episcopall Jurisdiction shall flie to (b) *Doctor John Peckington* for ay<sup>d</sup>, who (by † one of your Domestick Chaplains approbation) hath lately published in print, *That you by Gods mercy to our Church, are able lineally to set down your Succession in your Episcopall dignity, from St. Peters Chair at Rome, to S. Gregory, and from him, from our first Archbishop S. Augustine* (though we had some (d) *Archbishops before his coming*, if our Historians truly inform us) *our English Apostle* (as the Papists would have him stiled; though \* *Bishop Jewel*, (f) *Fox*, and (g) others, renounce him) *downward to his Grave that now sits in his Chair, Primate and Metropolitan of all England.* I shall then desire your Lordships and this Doctor to prove, and resolve these questions.

First, Whether *S. Peter* was a real Bishop by Divine Institution?

Secondly, Whether he was ever a real Bishop of *Rome*? of which this Doctor is so impatient, that he breaks out into (h) these passionate words well worthy your Episcopall Censure: *Whereby their vanity may appear, that upon idle guesses against all antiquity, make fools beleewe, that S. Peter was (k) never at Rome; making the Succession of Bishops and truth of the Latine Churches, as questionable as the Centurists orders.*

Thirdly, Whether *Peter* was \* sole Bishop of *Rome*, or rather *Paul* also Bishop as well as he, yea both of them joint Bishops of *Rome* at the same time, and that by divine Institution? If so, thence it will follow, that there ought to be † two Bishops of *Rome* (and so of *Canterbury*) at the same time, not one alone, or two several persons at least to constitute one Bishop.

Fourthly, Whether it will follow from *Peters* being Bishop of *Rome*, *Iure Divino*, that the Arch-bishops of *Canterbury* *Peter* was never at *Rome*, much less Bishop there, upon such grounds as this Doctor cannot answer. † *Epiphanius*, Cont. Hæreses l. 1. Hæc. 27. Col. 88. 89. *Eusebius* Eccles. Hist. l. 3. c. 22. *Irenæus* l. 3. c. 3. 4. 5. write that both of them were Bishops of *Rome* at once, and not *Peter* the sole Bishop and *Eusebius* puts *Paul* in the first place before *Peter*.

and

b Sunday no Sabbath, p. 2. & 24.

† W. Bray.

d See Antiquit.

Eccles. Hist.

Gadwin's Con-

vention of Brit-

tanie.

Bishop Usher

de Brittan:

Ecclesiarum Pri-

marum.

wish others

who write of

King Lucius,

and Speedes

History, book 6.

p. 73. 10 82.

\* Defence of

the Apolog. part

3. c. 1. Divis. 1.

Reply to Hard-

ing. Artic. 1.

Divis. 24.

f AAs and Mo-

numents vol.

2. p. 95. to 120.

g Spred. Hist.

l. 6. c. 9.

h Page 43.

† See Quest.

Object. 6.

Ans. 2.

and most of our

learned writers

who have as-

serted, that

Peter was never

and *Tork* must necessarily be Archbishops *jure Divino*? since all Protestants deny his pretended Successors of *Rome* to be so?

Fifthly, Whether if this Doctrine be true, this Proposition can be denied; that your Lordships being lineally descended from the Church and Popes of *Rome* as Arch-bishops, are both the true and genuine sons and members of these two ghostly Parents? If you deny this inference, then you must renounce this divine Title to your Prelacies; if you subscribe unto it (as I presume you dare not) then all his Majesties subjects (who have in their (m) oaths of allegiance and supremacy, renounced all foreign Jurisdictions with the Bishops and Church of *Rome* abandoned by \* several Acts of Parliament,) must renounce both you, and this your Episcopal Jurisdiction too, thus claimed: which since you can no ways substantially prove to be *Jure Divino*, I hope you will now lay down your Bishopricks, according to promise, (that his Majesty may enjoy their Temporalities) or else be thought never worthy faith or credit more in future time:

Neither may the seeming strangeness of the thing itself, deter you from it, this being no new thing amongst us, for Bishops not onely to refuse, but to resign and give over their Bishopricks. For which I shall present you with variety of precedents; It is recorded of \* *Ammonius*, that when the Clergy and people Elested him for their Bishop, and urged him to take a Bishoprick upon him, he fled away secretly and cut off his right ear, that the deformity of his body might be a Canoniall impediment to his election; and being yet deemed meet to be a Bishop by *Tymotheus* the Patriarke, though his Nose and his ears had been both cut off, by reason of his great learning and vertues; and the people drawing him against his will to accept that office, he replied, that he would likewise cut off his tongue too, which pleased them, unless they would let him go & not make him a Bishop. † *Eusagrius* the Philosopher, when he was constrained to accept a Bishoprick by *Theophilus Alexandrinus*, renounced his Ministry rather than he would accept it; such a dangerous office did he then repute it, and many good men else; who as *Nicophorus* records, refused anciently to accept thereof, though nothing so dangerous and pernicious an office then, as now. *Nicophorus* \* *Blemides*, be-

m 28 H. 8. e.  
10. 1. El. 2. c. 1.  
\* See Radall,  
Tit. Rome.  
3 Jac. c. 4.

Socr. Scholast.  
l. 4. c. 18. in  
the greek 23.  
Nicoph. Eccles.  
Hist. l. 11. c. 37.  
Petrus Blesensis  
Epist. 23.  
† Socrat. Eccl.  
Hist. l. 4. c. 18.  
Nicoph. l. 11. c.  
37. c  
Nicophot  
Gregor. Hist.  
Rom. l. 3. c. 1. 2.  
l. 9. Cent.  
Magd. 13. Col.  
913.



<sup>a</sup> Trithemius,  
Cent. Magd.  
10. Col. 599.  
<sup>\*</sup> Cent. Magd.  
6. Col. 644.

<sup>\*</sup> Platina and  
others in their  
lives.

<sup>a</sup> Digress. lib. 3.  
in 1. Tim. c. 4. 5.

6. 7.  
<sup>b</sup> Cent. Magd.

3. Col. 1335.

Cent. 10. Col.  
1541: see

Cent. 13. Col.  
1098.

<sup>c</sup> Fox Acts &  
Monuments,

p. 1703.

<sup>d</sup> Eusebius  
Digress. in 1:

Tim. l. 3. c. 4.

5, 6, 7.

<sup>e</sup> Godwins  
Catalo. p. 51.

<sup>f</sup> Cent. Magd.

3. Col. 1043.

<sup>g</sup> Cent. 10. c.

10. in his life.

<sup>h</sup> Onuphrius  
and others in  
his life.

<sup>i</sup> Chytræus  
Chron. Saxo-  
niz. l. 1. p. 10.

ing elected Patriarch of Constantinople, absolutely refused to accept it upon any terms: (u) Werinbaldus unanimously elected Bishop of Spaires, could by no means be induced to embrace it: <sup>\*</sup> Theophilus, Archdeacon of Adaina, being chosen Bishop of that See, refused to receive it, and being forced both by the Ministers and people to take it against his will, relinquished it shortly after though in an idle manner. <sup>\*</sup> Clement, the first Pope of Rome, Pope Cornelius, Ambrose, Augustine, Athanasius, Gregory Nazienzen his father, Pope Gregory the first, Alexander Patriarch of Jerusalem, Anatolius Bishop of Laodicea, Eustathius, Bishop of Antioch, Antiochus, Theophilus Alexandrinus, Dioscorus, Chrysanthus, S. Martin Bishop of Towers, S. Nicholas, Paulinus of Nola, Eusebius Pamphilus, Flavianus of Antioch, Marcellus, in ancient times were all inforced to accept of their Bishopricks full sore against their wills and judgements, by the overpressing importunity of other Bishops, Princes, Ministers and the people. With others quoted to my hands by <sup>a</sup> Claudius Espencæus: <sup>b</sup> Eucherius Bishop of Lyons, and Otto, Bishop of Bamburg, were enforced in the same manner to be Bishops, very much against their liking, as was <sup>c</sup> Cranmer Arch-bishop of Canterbury. <sup>d</sup> Ephraem Syrus, Nilammon, and S. Bernard, all constantly refused divers great and wealthy Bishopricks, not onely offered to, but urged on them, with much importunity; so <sup>e</sup> Adrian refused the Archbishoprick of Canterbury, though called to it, and urged to accept it: Bassianus elected Bishop of the Vangensi, furious Menmon whipped him before the Altar for three hours space, till he bedewed the Altar and new Testament with his blood, because he refused to accept that Episcopal charge and office. <sup>f</sup> Bruno Seguinus rejected a Bishoprick offered to him, saying. A Bishoprick must be altogether forsaken of that man who would not be set at Christs left hand; (answerable whereunto is that <sup>g</sup> of Pope Marcellus the 2. who smiting his hand upon the Table, used these words: I do not see how those that possess this high place can be saved. <sup>h</sup> John Bugenbagen, of late times repudiated the Bishoprick of Cambrige in Pomerland, to which he was freely chosen. From these and other Examples, most Bishops at their respective Ordinations though they greedily post and hunt after Bishopricks, and oft times purchase them by

by Symoniacall contracts, more for their rich worldly Temporalities and Palaces, then the Spiritual Offices which God requires at their hands; so wit in diligent frequent preaching of the Gospel, Administration of the Sacraments, fasting, almes and prayer, do yet for custome and fashion sake when they are to be ordained with an hypocritical modesty, and a doubled \* *Nolo Nolo* to this Interrogation, *Vis, Episcopary?* seem utterly to refuse the Office as dangerous to undertake, till pressed to accept it by a third demand, to which they gave their *Volo, Volo*.

For Bishops renouncing their Bishopricks; you may find *Basilides* a Bishop in Spain, who about 230. years after Christ falling into heresie and blasphemy, and then into sickness, confessed his sins, and voluntarily surrendered his Bishoprick out of conscience: *Episcopatum pro conscientia sua volente sponte depouens*, whereupon the people elected another in his place: So *Gregory Nazientzen*, *Hierax*, *John Bishop of Antioch*, out of conscience, and for quietness sake, renounced and repudiated their Bishopricks; betaking themselves to a more retired private life, wherein they might serve God better: To these I shall add the memorable presidents of *Arsenius*, *Germanus*, *Paulus Cyprinus*, *Josephus*, *Beatus*, *Gregorius Cyprinus*, *Athanasius*, *John*, *Joannes Glicus*, *Antonius Studites*, *Cosmas*, and *Theodosius*, all Patriarchs of Constantinople: as likewise of

\* *Gildennus* Bishop of *Malden*, *Ulfranius* Bishop of *Seminus*, *Arnulph* Bishop of *Mess*, *Ado* Bishop of *Lyons*, *Vitharbus* Bishop of *Ratisbon*, *Herigerus* Bishop of *Memz*, *Michael* Bishop of *Ephesus*, *Adelbertus* Bishop of *Wirsburg*, *Michael* *Opites* Patriarch of *Athens*, *Desiderius* Bishop of *Flanders*, *Bruno* the third, Bishop of *Colen*, *Ulricus* the second Bishop of *Constance*, *Walther* Bishop of *Augusta*, *Gerhardus* Bishop of *Herbipolis*, *Ulricus* Bishop of *Rhesia*, *Bringingus* Bishop of *Hildesheim*, *Cowrade* the second Bishop of *Lubrick*, *Adam* Bishop of *Adorini* in *Flanders*, *Christians* the second Bishop of *Maritz*, *Sebebo* Bishop of *Augusta*, *Everhardus* Bishop of

\* See Pour: Romanum.

*a* Cyprian Epist. 68. de Pimelii.

*b* Oratio ad 150. Episcopos Sonat. Ecclesiast. Hist. l. 5. c. 7. Vita ejus operibus prefixa c. 16. Idor. Pelusioti. l. 3. Epist. 223. *d* Nicephaus. Ecclesiast. l. 10. c. 11.

*†* Nicoph. Greg. Hist. Rom. l. 4. 2. l. 12. 13. 14. l. 5. fol. 16. l. 6. f. 20. 21. 22. 24. l. 7. f. 29. l. 8. f. 31. Cent. Magd. 8. Col. 669. 672. Cent. 11. Col. 516. 518. Cent. 11. Col. 1384. Cent. 13. Col. 932. 983.

\* *Vincetium* Spec. Hist. l. 24. c. 25. Cent. Magd. 7. Col. 507. 508. Cent. 8. Col. 763. 786. Cent. 10. Col. 586. Cent. 11. Col. 515. 570. Cent. 12. Col. 1387. 1458. 1468. 1484. 1486. 1491. 1519. 1530. 1544. Cent. 13. Col. 1042. 1052. 1057. 1065. 1078. 1092. 1093. 1094. 1102. 1146.

*Rjones*,

\* Omprinus, Pa-  
sina, others in  
his life.

1 Cent. Magd.  
5. col. 998.  
1035. 1056.  
Cent. 7. Col.  
496. Cent. 8.  
col. 807. cent.  
10. col. 598.  
cent. 11. col.  
515. 546. 547.  
cent. 12. col.  
1447. 1458.  
cent. 13. col.  
1039. 1097.  
1071.  
Crankii Metro-  
pol.

Rhemes, Ulrichus Bishop of Salzburg, Conradus Bishop of  
Hildesheim, Conradus Bishop of Halberstat, Ludolphus Bishop  
of the same See, Gunterus Bishop of Magdeburge, Josias  
Odolphus, Archbishop of Vpsal in Swethland. \* Pope Cle-  
stine the fifth, Arbanasius Bishop of the Pareni, Eustathius  
Bishop of Pamphilia, Ruficus Bishop of Narbon, Remoclus  
Bishop of Virech, Orgerus Bishop of Spires, Lambert Bishop  
of Florence, Luitolphus Bishop of Challans, Hugh Bishop of  
Towres, Buchardus Bishop of Werzberge, Michael Ephu-  
sinus Bishop of Antioch, Desidrius Bishop of the Morini,  
Geoffry Bishop of Sylvanecta, Conrade Bishop of Basavia, Al-  
bertus Magnus Bishop of Ratisbone, of ancient times: With  
Lew ab Eperstein, Bartholomew Swavenius, and John Frede-  
rick Bishops of Camene in Pomerland, Isaurus Archbishop of  
Riga, Baldafer Bishop of Suerin, Ericus, John Duke of Sax-  
ony, and Otto Bishops of Hildesheim, Hugh the 47th. Bishop of  
Constans, Frederick a Weda and Salentine Archbishops of Co-  
len, Augustus Bishop of Mersburge, Jodocus a Reke Bishop  
of Derbat. Francis, Henry and Julius Bishops of Minda, The-  
odosius a Rbeden Bishop of Lubeck, Christopher Bishop of  
Racchurge, Christopher Bishop of Breme, of later times beyond  
the Seas, with sundry other Patriarchs, Archbishops and Bish-  
ops, many of them by reason of age or sickness, others out of dis-  
content, others out of a desire of peace, quietness, and ease from  
unnecessary cares, and troubles; others of them merely out of con-  
science of the unlawfulness, danger, hurt, and sin accompanying  
the very office of Bishops as then it is, and yet is used; have vo-  
luntarily renounced, resigned, relinquished, their Patriarchships,  
Archbishopricks, Bishopricks, and betook themselves to a  
more retired, religious, quiet, private, godly life, wherein  
they might serve God better, and shun those manifold occasi-  
ons of evil and temptations, their Bishopricks would expose  
them unto; to the hazard of their Souls.

If these many foreign examples, will no ways move your  
Lordships to give over your Bishopricks, as seeming ever strange  
We have many pregnant Domesticque presidents of like nature,  
which may perswade you to make good your promise, and induce  
you to an imitation of them.

For

For I find that \* Robert Gemetienfis, S. Edmund Boniface, \* Godwins  
 Symon Langham and Robert Kilwarby, Archbishops of Canter- „ Catalogue  
 bury; Richard Beaveyes, and William de sancta Maria, Bishops „ of Bishops  
 of London, John Bokingham, and Pihlip Ripingdon, Bishops of „ London,  
 Lincoln, Richard Peche, Winefred and Roger de Weseham, Bi- „ 1615. p. 70.  
 shops of Coventry and Lichfield, Hermans Bishop of Sherborn, „ 113. 118.  
 Shaxtone, Bishop of Salisbury, William Warwest, John Voyss, „ 120. 188.  
 and Miles Coverdale (who being deprived in Queen Maries „ 192. 219.  
 time, cared not to return to his Bishoprick in Queen Elizabeths, „ 305. 306.  
 settling himself in London, and there leading a private life as an „ 313. 314.  
 ordinary Minister) Bishops of Exeter; John Carpenter and „ 318. 323.  
 Master Hugh Latimer, Bishops of Worcester (the later of whom „ 336. 353.  
 † skipped for joy when he had cast off his Rocher, for that he „ 397. 413.  
 was eased of so heavy a burthen, and blessed God that he had „ 414. 437.  
 given him grace to make himself a Quondam Bishop; ) Ralfe „ 538. 446.  
 de Maydeston, and Thomas Spoffurd Bishops of Hereford. Puta „ 447. 448.  
 Quickhelms, and Haymo Bishops of Rochester, ( the first of „ 456. 460.  
 them becoming a Schoolmaster, spent the residue of his dayes „ 477. 487.  
 in that kind of life, and could never abide to hear of returning „ 504. 508.  
 to his Bishoprick; ) Daniel the six, and Frithstane the 23d. „ 532. 536.  
 Bishops of Winchester, Robert Sheborne Bishop of Chichester, „ 543. 559.  
 Dubricius Bishop of Carleon, Sulghein, B shop of S. Davids, „ 504. 565.  
 John Hunden Bishop of Land off, Cadveanus Bishop of Bangor, „ 567. 581.  
 Geofry and Elguenfis Bishops of S. Asaph, Colman, S. Cuthbert, „ 585 596.  
 Egelric and Nicholas de Furnham, B shops of Lindesfarne and „ 625. 631.  
 Durham, (the later of whom first of all twise refused, and then „ 932. 635.  
 at last resigned his Bishoprick out of conscience ) Paulinus de „ 636. 654.  
 Leedes (who peremptorily refused out of conscience to accept „ 655. 675.  
 the Bishoprick of Carlile, though thereunto elected, and ear- „ † Fox Acts  
 nestly intreated by King Henry the second to accept the place, „ and Monu-  
 who offered him 300. Marks yearly revenue for the increase of „ ments. p.  
 his living there, as did Sylvester de Everdon refuse for a time to) „ 1578. and 4.  
 Walter Malclerk Bishop of Carlile; Cedda, Cæna aliàs Albert, „ Sermons be-  
 John, Ashelwold, Thurstan, William Wickwans Archbishops of \* As did Cæl-  
 York, who all voluntarily, (most out of \* conscience, some out of „ lanus, 2 Bish. p  
 choller, others for their ease, some for their age, others for other „ of Lichfield,  
 causes, best known to themselves) resigned these their respective „ Mst. West. 48.  
 Archbishopsricks and Bishopricks, being so many domestick „ 656.  
 C pre „



presidents to your Lordships (who have long since given over the main part of your Episcopal function, preaching,) now to do the like, according to your joint and several Promises, in case you cannot prove your Archiepiscopal and Episcopal Jurisdictions Jure Divino, and give a satisfactory Answer to these few pages, which I presume you can never do, since not onely Hierom, Ambrose, Chrysostom, Augustine, Sedulius, Remigius, Primasius, Theodoret, Haymo, Beda, Rabanus Maurus, Theophilact, Isidor Hispalensis, Alcuvinus, Oecumenius, Gratian, the Councils of Carthage 4. Can. 22. to 26. of Aquisgran c. 8. 10. 11. c. 7. no Carntensis, Peter Lombard, Bruno and other ancient, but even Anselm Archbishop of Canterbury, Richard Archbishop of Armagh, all the Archbishops, Bishops and Cleargy of England in 27. H. 8. in their Institution of a Christian man, Chapter of Orders, subscribed with all their names, Stokesly Bishop of London, Tonstall Bishop of Durham, Reginald Peacock, Bishop of Chichester, Bishop Hooper, Bishop Latimer, Bishop Jewel, Bishop Alley, but even Archbishop Whisgite himself, and Bishop Bridges, to omit Wickliff, Swin- derby, Walter Bruce, Sir John Oldcastle, Master John Lambert, Master John Bradford, and other our Martyrs, Master Thomas Beacon, Master John Fox, Master Alexander Nowel, Doctor Whitaker, Doctor Humfry, Doctor Willes, Doctor Ayrey, Doctor Taylor, Doctor Ames, Doctor Reynolds, Doctor Fulke, and others in \* their authorized writings Printed here in England, cum privilegio and publick allowance; with the forecited Statutes of our Realm, and all the Bishops Patents in the Reign of King Edward the six<sup>th</sup>, in express terms, conclude your Archiepiscopal, and Episcopal Jurisdiction too, over other Ministers, to be a meer humane invention long after the Apostles time, to prevent, (or rather as the event hath ever since proved, to engender, foment, and occasion) all schismes, factions, errors and disorders in the Church; when as Christ himself,

1 Epist. 2. 83.  
85. in Tit. 1.  
Phil. 1. 2. ad 1.  
Tim. 3.  
u In Eph. 4.  
and 1. Tim. 3.  
x Hom. 1. in  
Phil. 1. Hom.  
11. in 1 Tim.  
3. Hom. 2. in  
Tit. 1.  
y Ep. 19. 83.  
85. Quast. ex  
ntroq; mixtim.  
100. 101.  
2 In Phil. 1.  
3 Tit. 1. 5. 7. 1.  
Tim. c. 3. 6.  
4 Act. 15.  
5 Ori. l. 7. c.  
12. l. 8. Eccl.  
Officiis. l. 2.  
c. 7.  
b De divinis  
officiis l. 2. c.  
35. 36.  
c In Act. 15.  
8 10. 1 Tim.  
3. Phil. 1.  
1 Tit. 1. 5. 7.  
d Distinct. 80.  
97. Causa. 2.  
Qu. 7.  
e Decretal. pars 5. c. 58. 59. 71. 107. 143. 144. f Sent. l. 4. Distinct. 14. g In Phil. 1. Tit. 1. & 1 Tim. 3. h Analarus Fortunatus de Eccles. Officiis, l. 2. c. 13. Basilus Magnus, inc. 3. Isaac Nazienzen. Orat. 9 13. 15. 21. 18. \* Quoted by Gersomus Bucerus, the Petition to Queen Eliz. betw. Master Parker, and Doctor Bistwicks Flagellum & Apologia. k Math. 20. 20. 29. Marc. 10. 35. 40 48. Luke 22. 23. 28.

and

and his Apostles since, ordained a Parity, an equality both among his Apostles and Ministers, (whom all these assert to be one and the same with Bishops in order and degree, by divine right) and ever instituted many Bishops over every particular Church, but never any one Bishop or Minister over many, as the best means to preserve unity, and root out schisms, occasioned only by the pride, ambition, covetousness, power and Tyranny of domineering Prelates and Clergy-men.

Thus craving pardon for my boldness in pressing your Lordships like two honest plain dealing-men, to make good your words, that of the Apologie so we may once again become fellow-brethren, and walk hand in hand together like equals, without that infinite Lordly distance, which is now between, not only your Lordships and ordinary Ministers, but the chiefest Nobility Judges, Justices and Gentry of this Realm, (now slighted, awed, vilified oppressed by your Lordly power :) I take my leave and rest

1 1 Pet. 5. 1.  
to 6. Acts  
14. 23. c. 20  
17. 28. Phil.  
1. 1. Tit. 1.  
5. 7. 1. Tim.  
3. &c. c. 5.  
17. c. 4. 14.  
Jam. 5. 14.  
m See Bishop  
Jewels Defence  
part. 2. c. 3.  
Divis. 5. an excellent place for  
this purpose.

Your Lordships faithful Monitor

W. P.



A Brief  
**EXHORTATION**  
 To the Arch-Bishops and Bishops of  
 England, in respect of the present Pesti-  
 lence. *Anno Dom. 1636.*

*a Bishop's Title to his Treas-  
 urer of the Sab-  
 bath day.*

*b Math. 23. 8, 9,  
 10, 11. c. 10. 25.  
 26.*

*Jam. 3. 1.*

*1 Pet. 5. 3.*

*c 1 Jo. 2. 15, 16.  
 17.*

*Jo. 17. 14, 15, 16*

*Mat. 6. 14.*

*2 Tim. 4. 10.*

*Si mundum  
 praeclat con-  
 temnendum,  
 contemne tu  
 prius. Bernard  
 Sermon. in  
 Concilio Rhe-  
 mendi.*

**M**Y LORDS. (for so you stile <sup>a</sup> your selves, and will  
 be intituled by all men, notwithstanding the <sup>b</sup> Lords  
 own inhibition to the contrary,) the Propbet *Isay. c.*  
*26. 9.* hath informed me, *That when Gods Judg-  
 ments are on the Earth, the Inhabitants of the World*  
*will learn righteousness:* and who knows whither your Lord-  
 ships, (as properly inhabitants, if not servants and lovers too,  
 of the World, as any of whatever profession, though you <sup>c</sup> should  
 not be so) may not now in this time of Pestilence, when Gods  
 Judgments are every where so rise among us, *learn righteousness*  
 as well as others, (if you think not your selves too wise to learn,  
 and too old to be instructed) if any man will but take the pains  
 to teach you.

Hearken therefore, I beseech you, as you tender either the  
 preservation of your lives, in this time of mortality, or the sal-  
 vation of your souls in the great day of Judgement, or the lives  
 and souls of His Majesties Subjects, committed to your Charge,  
 to a short Lecture (no ways overburthen some to your memo-  
 ries) which I shall here read unto you for your good, if you  
 please

please either so to interpret it, or come with a sincere con-  
 cience for to hear it. It may be that in regard of your sacred  
 Episcopal Order, you conceit your selves altogether *plague free*,  
 and as wholly exempt from *divine*, as you now strive to be from  
*temporal Jurisdiction*; (which makes you neither to dread the  
 plague, which hath seized upon \* *sundry Kings and laid them in*  
*the dust*,) nor as yet any way to endeavour by fasting and pray-  
 er, to prevent either it, or that famine likely to accompany it.  
 But to instruct you how you are still but men (and so exposed to  
 all those mortal sicknesses which continually assault the crazy  
 fortresses of our *earthly Tabernacles*, *Non obstante* your Ro-  
 chets, Miters, Crosiers, and all other your Episcopal harness,)  
 give me leave in a word or two to acquaint you, That † *Pelagi-*  
*us the second* (though a Pope, and Bishop of Rome) notwithstand-  
 ing his pontifical Rober, Exorcisms, Pompe, and Charms, was  
 both seized upon and devoured of this impartial disease, An. Dom  
 591. as *Platina*, *Onuphrius*, *Anastatius*, *Stella*, *Fasciculus*  
*Temporum*, *Baleus*, *Luitprandius*, *Vstelinus*, and others testifie  
 in his life: which *Plague* (as (e) *Petrus Blesensis* Archdeacon of  
*Barb* records) was sent by God as a just Judgment upon the Ro-  
 mans and Italians, for giving themselves to drinking, feasting,  
 DAUNCING, sports and pastimes, even on Easter day and  
 other following Holy days, after their participation of the blessed  
 Sacrament of Christs body and blood (many of them being consumed  
 and dying of the *Plague*, in the very midst of their sports, mirth,  
 ales and pastimes) and on this Pope himself, for not restraining them  
 from this prophane: A president which should make your  
 Lordships fear and tremble, this present *Plague* beginning here  
 on Easter week last, as that *Plague* then did, no doubt for the  
 self-same prophane of Gods own day and Sacraments, with  
 those abuses, sports, pastimes, sins, for which they then were  
 plagued; which your Lordships have not only not restrained,  
 but countenanced, patronized, yea propagated all you could,  
 this Pope going not so far, that \* *Cautinus* Bishop of *Avernum*,  
*Cato* his Successor in the same See, *Ruperius* Bishop of *Triers*,  
*Hermannus* Bish<sup>r</sup> of *Verdunnum*, *Rainold* Bishop of *Colen*, *Conrade*  
 Bishop of *Augusta*, *Waltricus* Bishop of *Spiers*, *Ruggerus* Bi-  
 shop of *Herbipolis*, and *Sigfridus* of the same, *Eberhardus* Bi-  
 shop

\* Theodosius the  
 second an Em-  
 perour and sun-  
 dry Kings, as  
 Kinredus Offi,  
 (whom *Platina*  
 in the life of  
 Pope *Constan-*  
*sine* Records  
 to have both di-  
 ed of the *Plague*  
 at Rome) with  
 many other,  
 Kings have died  
 of the *Plague*.  
 d 2 Cor. 5. 1.  
 † *Math. West-*  
*minster* An. 591  
 e *Sermo* 20. in  
*Lectania Miseri-*  
 1 Cor. 11.

\* *Cens. Magd. 6.*  
*Col. 7. 31. Ibid.*  
 137. *Cens. 10.*  
*Col. 175. Cens. 12*  
*Col. 1454. Ibid.*  
 1466. *Ibid. 1488*  
*Ibid. 1489. Cens*  
 12. *Col. 1492.*  
 and 1493.  
*Col. 1512*  
 1533.



\* Grimston  
Imperial  
History p. 490.

f Fox AAs and  
Monuments, p.  
632.

g Mat. Westm.  
Godwins Ca-  
talogue of Eng-  
lish Bishops  
pag. 183.  
h Godwin An-  
tiq. Eccles. Brit.  
p. 13.  
Godw. p. 53.  
619.  
i Godwin ibid.  
p. 195.  
k Godwin ibid.  
p. 198.  
444. \* See  
Grafton. p. 123.  
l Godwin ibid.  
p. 164. 244. 617.  
Antiquit. Ec-  
cles. Brit. p. 345.

a Stella Plati-  
na. Fasci-  
culus temporum  
Centur. Mag.  
12. Col. 1407.

shop of Ratisbon, Gerion Bishop of Halcerstet; all aged of the plague. \* In the great Plague that happened in the Emperour Frederick Barbarossa his army in Italy, many German Prelates and some German Princes which came with him, died of the Pestilence, neither their consecration, nor their function being any antidote against this disease. In the great Council of Basile Anno 1431. (to name no more forraign examples) Lodovicus Patriarch of Aquileia, the Bishops of Ebron, Lubeck, Constance, and others, died of the Plague; Aeneas Silvius himself (afterwards Pope) being there stricken with this disease, whereof he lay three days together at the point of death, all men despairing of his life, but yet by Gods help he escaped.

If any of your Lordships should think these forraign Presidents prove not, that any English Prelates are obnoxious to the self-same disease; to rectify this mistake, I shall present you with some domestick examples, worthy your most serious consideration. \* Anno Dom. 664. on the 26. day of October, Ceadda the second Bishop of Litchfield, with all the Monkes of his Monasterie at Lestingham, were taken away with the Plague; The very next year following (h) Anno 665. Tuda, or Juba the fourth Bishop of Durham dyed of the Pestilence. Wigardus Arch-Bishop of Canterbury Elect. the same year, with most of his Followers died at Rome of the Plague. (i) Anno 1258. Fulco Basset the 45. Bishop of London, was smitten to death with the same fatal disease. (k) Michael Northbrooke his Successor the 57. Bishop of London, Anno 1361. perished of the Plague; and the same year, Reginald Brian Bishop of Sr. Davids, being translated to Ely, deceased of the Plague before his translation could be perfected. \* Thomas Bradwarden Arch-Bishop of Canterbury, anno 1348. dyed of the same disease. And to cite no more in so plain a case. (l) Anno 1500. Thomas Langhton Bishop of Winchester, then Arch-Bishop of Canterbury elect but not enstalled, and Thomas Rotheram Arch-Bishop of York, were both in the self same year swept away together with this pestilential disease.

These several Presidents, with those of (a) Pope Lucius the second, and Pope Celestine the second, both taken away by the Plague within the compass of two years. The Bishops of Parma, Rhegium,

of Rhegium, and Milan. Anno 1085. (c) Daniel the 13. Bishop of Prague. Anno 1116. the Bishop of Marseilles, and all his Church, anno 1348. who all dyed of the Pestilence, to omit others, may be a good Memento and Monition to your Lordships (being Bishops and Arch-bishops) to put you in mind, both of your mortality in general (which most fear you seldom seriously consider of, being so over-much taken up with \*secular employments, not compatible with your spiritual functions,) and that you, though Bishops, are subject to this disease and stroke of God as well as others, or these your Predecessors: and therefore should now at length, after so many weeks delay, endeavour to appease Gods wrath, and cease this Plague begun among us, (which every day spreads it self more and more) by publick fastings, prayer, preaching and humiliation, the chief remedy, not only (m) prescribed in Scripture by God himself, but likewise by the whole Church and State of England in the two last great plagues both in 1. Jacobi, and in the first year of our present Sovereignes raigne, as the severall Books of Common prayer and order of fasting, then published by these noble Princes special commands, yet testifie on record: both of these books joyntly confessing and bewailing, that among other sins occasioning these two dreadful man-eating Pests, this was not the least; That the † SABBATH DAY was not kept holy, but profaned; and therefore no wonder that these plagues break in upon us.

b Bertoldus  
Constantinensis  
at Hieronimum  
appendix. Anno  
1085. p. 357.  
c Georgius  
Pontanus.  
Bohemia pia.  
l. 3. p. 34.  
d Alberti Ar-  
gentinensis  
Chron. Anno  
1348. p. 147.

\* Nemo potest  
duobus Dominis  
se ruire, Deo &  
Mammona. si  
te curia, &  
maximè scaccia-  
rii labyrinthis  
immerseri,  
magna spiritu-  
alis exercitii  
dispendia patie-  
ris. Quid tibi

ad Fideles redditus ut, vel borula brevi curam possideas animarum? Nunquid Christus te ad Tetonium elegit? Mathaeus semel inde sumptus denuo ad ipsum non rediit. Non sis ergo in turba eorum qui secularia spiritualibus anteponunt, glutientes, Cancellum, culicem liquantes, &c. Petrus Bleensis De Instit. Episc. Tractatus. m Num. 6. 15. 6. Jos. 1. 14. 15. 16. c. 1. 12. 13. 14. 11. 2. 2. 17. 13. 14. Zeph. 1. 1. 2. † 1 Jac. 5. 17. 18.

And may not your Lordships and the whole Kingdome justly fear, that this very sin of Sabbath-breaking, and prophaning Gods own sacred day by SPORTS, WAKES, MAY-GAMES, DAUNCING; drunkenness, chambering, wantonness, idleness, travelling, unnecessary labour, and the like, which drew on these two former plagues upon us, hath been one main cause of this present Pest, which begins thus freshly

† So the Book of the time and place of prayer, and against disobedience and w<sup>th</sup> full rebellion part. 3. a Sunday no Sabbath, p. 6. 20. 21. a Hift. of the Sabbath part. 2. c. 8.

b Of the Time and Place of Prayer. See Sunday a Sabbath.

c Bishop White, Doctor Heylyn, Doctor Peckington, Doctor Primrose, Christopher Dow, Edmund Reeve and others.

† Sect. 38. n. 1. p. 111. Digress. 46. Sect. 43. n. 6. p. 165 166. \* In quantum Preceptum.

† In Ioan. c. 7. \* Institution of a Christian man, and a Necessary Erudition, &c. Exposition on the fourth Commandment.

to destroy us? It being most apparent to our shame (and I fear to all our smart) that the Lords day Sabbath (for so our own † Homilies stiled it before the troubles of Frankfort, 1544. When Doctor Heylyn, or Doctor Peckington and Doctor Bounes Books, Anno 1595. † fables that the Lords day was first anabaptized a Sabbath day, and Christened with this name by some Jewish God-father, to overthrow the Liturgie and Discipline of the Church of England; who yet gave it this Title long before these ignorant Doctors dream, both in (b) her Homilies and approved writers works,] hath of late been more generally, publickly, and audaciously prophaned in most places of the Realm by the fore-named Pastimes, abuses and disorders, then before those two sweeping plagues, not only in point of practise, which is ill; but even in Point of Doctrine, which is worse; many late authorized c Histories, Treatises, Discourses of the Sabbath, not fearing publickly to maintain the Lawfulness of dauncing, morrises, may-games, dedication Feasts, Pastimes, Sports and ordinary labour even on Gods own day, as the Doctrine of the Church of England: when as acute Master John Sprunt, in his Proposition for the Christian Sabbath day, Printed by License, London, 1607-p. 4 (newly reprinted) and learned Doctor John White in his † Way to the true Church five times Printed by Authority (yea set forth and defended by Doctor Francis White, now Bishop of Ely) expressly brand it, not only as a Popish and Heathenish practise; but likewise as a point of Popish Religion, which directly tends to the maintenance of op. n sin and liberty of life, and expressly allows most palpable wickedness, directly tending to the desolation of publicke government and private honesty; being that which hath made the Papists the most notorious Sabbath-breakers that live, \* Zanchius and † Musculus also branding this very Doctrine of liberty they now teach and the practise of it, as Popish, and all the Bishops, Clergy, King, Lords, Commons, and Parliament of England in King Henry the eighth his Reign; condemning it in \* two several Books, as meerly Jewish; to check the dotage of those Nov: Doctors, who now stile the strict sanctification of the Lords day by abstinence from dauncing, sports, and pastimes, Judaizing; when as that they plead for, is truly such.

This gross prophanation therefore of the Lords day both in Doctrine

Doctrine and practise, y<sup>e</sup> aggravated with the late suspending, y<sup>e</sup> 2 Chron. 36:  
 silencing, excommunicating, pursuing, vexing, persecuting 15. 26. 17.  
 depriving, crushing of many learned, painful, godly, conscionable 1 Thes. 4. 14.  
 Ministers, both against all the Rules of Canon Law, Common Law 15. 16.  
 Statute Law, conscience, reason, piety, charity, justice, and the  
 Presidents of all former ages, meerly for refusing out of con-  
 science upon their Episcopal Mandates, to have any hand or  
 finger in acting or proclaiming any thing which might animate  
 their people to this pestiferous sin. (punished within these  
 three years with many memorable † particular judgments of  
 God, immediately executed from Heaven; ) hath no doubt so  
 far provoked our most gracious God, that now he can hold  
 2 off his hands no longer from smiting us, with his dreadful Judg-  
 ments, which some of us have already felt, and most of us now  
 fear: who questionless will never take off his Pests and Judge-  
 ments, from us, till your Lordships shall take off your most an-  
 just Suspensions and censures from those who have thus suf-  
 fered in his quarrel, and all of us repented of this our crying  
 sin of prophaning Gods own sacred day, both in point of Do-  
 ctine and practise: An abomination never more rise in any,  
 then this our present age, by reason of your Lordships patro-  
 nizing, propagating and defending it, in such a publick, shame-  
 less, violent manner, as no former age can ever parallell, to  
 Gods dishonour, your own eternal infamy, and the fitting  
 of your selves, and this whole Kingdom for those publick judge-  
 ments, not only of a late cold ex raordinary winter, and two  
 excessive dry Summers, which threaten a famine of bread to re-  
 compence that a Famine of Gods word, which you have lately  
 caused, to omit all other miseries which we suffer, ) but likewise  
 of that plague which is now dispersed: In the pulling down  
 whereof, as your Lordships have had, no doubt, a deeper hand  
 then others, so you have great cause to fear, you shall feel the  
 irresistible mortiferous stroke thereof, as much, or more then  
 others. The Plague, you well know, is Gods own Arrow, Psal.  
 91. 5. who ordaineth his Arrows against the Persecutors. Psal. 7.  
 13. And are not some at least of your Lordships such? It is  
 Gods own hand, 2 Sam. 24. 14. 15. Jer. 21. 6. Now Gods hand  
 shall find out all his enemies, his right hand shall find out those

† See a divine  
 Tragedy lately  
 acted.

2 Ier. 20. 9.

A nos 8. 113

† Psal. 68. 17.  
D. ut. 3. 2. 41.

† In Ps. 92.

4 Ps. 1. 9. 11.  
12.

\* Animabus  
Prelatus es, non  
corporibus com-  
mune est nihil  
Prælatum, cum  
Pilato, Petro  
Blesensis. Traß.  
de Institut.  
Episcopi, Joanni  
Wigornienſi  
Episc. dicatur.

that hate him, Psal 21, 8. And are not many of your Lordships in that number? It is, Gods own brandished sword, Psal. 8. 6. And whom doth God wound and slay therewith but the † head of his Enemies, and the hairy scalp of those who go on still in their trespasses? And are not too many of your Lordships such; who even now in the very midst of Gods judgements, proceed on still in your malicious, violent, implacable hatred, enmities, persecutions against Gods faithful Ministers, Saints, and the very power of holiness, in your Lordly Pomp, ambition, avarice, pride, envy, arrogance, cruelty, oppressions, injustice, luxury, secularity, suppression of preaching, prayer, fasting, Communion of Saints, and whatever favours of piety? in prophaning of Gods own sacred day, both in your Doctrine and practise; which is seldom worse solemnized, or more prophaned, as † Mr. Bucer long since observed, *Quam in ipsis Episcoporum aulis, then in Bishops own Pallaces*, where neither Lord, nor Chaplain; nor servants, make any great conscience of prophaning it sundry ways, to give the better example of piety and holiness unto others. How then (being heavy laden with these many sins; and having the prayers, cries, clamors, tears, sighs, groans, of all Gods children against you, if not of the whole Kingdom too; the daily imprecations of many distressed Ministers, people, (whom you have most injuriously and inhumanely handled without any lawfull cause,) can you but fear Gods vengeance and expect his plagues, to sweep such Clods of sin and mischief, such Pests and Prodigies as many of you are, clean away; *Be wise now therefore, O ye Kings*, (for such are you now become by giving absolute Lawes; and prescribing what Ceremonies, Articles, Rites, Oaths, Noveltries you please, even in your own names and rights alone, unto His Majesties people, and executing all Lordly, Kingly Sovereignty and Dominion over \* mens bodies and estates as well as souls, contrary to our Lawes, and our Saviours express Inhibition, Math. 20. 25. 26.) be learned O ye Judges of the earth. (for such are you now in many temporal Courts, as well as Ecclesiastical, and would be gladly such in more, in stead of being preaching Bishops in your Pulpits, and Pastors of mens souls :) *Serve the Lord in fear* (for that is your duty, not to be Lords your selves, or reverence.





(and not by proxy but in proper person, if ever you will either be reputed the Priests or Ministers of the Lord,) *Keep between the Porch and the Altar, and say, Spare thy people O Lord, &c. give not thine heritage to reproach. Alas for the day of the Lord is at hand, and as a destruction from the Almighty shall it come, and who shall escape it? And that your fast may be acceptable,*

\* Isa. 58. 4. 10  
14.

*be ware that it be not \* a fast for strife and debate, to smite with the fist of wickedness, or to make your voice to be heard on high; beware lest it be only a hanging down of your heads like a bull rush, and afflicting of your souls onely for a day: But let it be that true fast, which God hath chosen, to loose the bands of wickedness, to let the oppressed go free, to undo the heavy burthens (which you have lately laid on Ministers and people) and to break of every yoke. (wherewith you like Lordly † Barons have clogged the Consciences; yea bodies, of Gods servants, and brought them into a miserable bondage and captivity under you, as if they were your vassals, not Brethren :) to break your bread to the hungry, to bring the poor that are cast out, (yea the poor Ministers and Christians you have most unchristianly cast out of their livings, houses and Gods house it self, and thrown into your nasty prisons, where they must still be detained when others are set free) to your houses, (yea to their own houses, livings, and Gods house again,) to cloath the naked, to draw out your soul to the hungry, to satisfy the afflicted soul; to turn away your feet from doing your pleasure on Gods holy day; to call the Sabbath a delight, the holy of the Lord honourable; to honour God alone therein, not doing your own ways, not doing your own pleasure, not speaking your own words.*

† Quilam  
Episcopi Regum  
munificentias  
& eleemosinas  
antiquarum,  
abus. e Baroni-  
as & Regalia  
vocant. Et in  
occasione tur-  
pissima servi-  
tutis & seipso-  
rum Barones oppre-  
lant, vercor ne  
de illis quere-  
atur Dominus,  
& dicat. Ipsi  
regnavit  
& non ex me.

*Principes existit et ego non cognovi. Scias te assumpsisse Pastoris officium non Baronis. Certe Ioseph in Aegypto Patrem suum & fratres instruxit, ne dicerent Pharaoni, viri Pastores sumus: Maluit eos profiteri Pastoris officium, quam Principis aut Baronis. Petrus Blicensis Tractat. De Instit. Episcopi.*

a Z-ph. 2. 3.

*If thus you now fast and do (o) peradventure you may be spared in the day of the Lords great wrath, and God will make our health to spring forth speedily: But if you forbear to do it, and proceed on as you have done, be sure (p) that God will visit you for these things, and that his soul shall be avenged on such a Nation*

2 Jer. 5. 9.

Nation as you are. \* He will no doubt (q) bring evil upon you, which you shall not be able to escap; in this year both of yours and q Jer. 11.11.23 his visitation: in which as you have most strangely v.sited others, thrusting many of Gods best and painfulllest Ministers from their Ministry in sundry places, upon meer new fancies and Articles of your own, against all law and justice; so God the Supream V.sitor, will in his justice visit you, in one kinde or other, with his most righteous Judgments, and cut you off with his plagues, as he hath done your forecited p.edecessors, or with some other signal Judgments of like nature. This you have cause to fear, and seriously to expect, unless you forthwith become \* New Creatures: Loe I have in few words admonish \* 2 Cor. 9 ed you; If you amend, there may be hope of mercy, if you continue what ye are, contemn all admonitions, † striving still † Isa. 41.11.12 as you have done, against God, his truth and people, you shall be asbamed, confounded and perish, you shall become as nothing, and as a thing of nought: For God hath spoken it, and he (f) will make f. Numb. 23.10 it good. (t) The Transgressors shall be destroyed together, the end of the wicked shall be cut off. For yet a little while, and the † Ps. 37.10.38 wicked shall not be, thou shalt diligently consider their place, and it shall not be found. (u) Consider what I have written, and the † 1 Tim. 2.7. Lord give you understanding in all things.

Farewell.

W. P.



## To the Reader.

**C**hristian Reader, what that Oracle of Wisdome hath registred ; *Proverb. 13. 10. Only by Pride cometh contention* ; was never more really verified in any one particular, then in the Prelates : whose ambitious windy tumor, and overswelling

a 300 Platina  
& Anastasius  
de vitis Ponti-  
ficum. Theolo-  
ricus à Niem,  
Zabarel, &  
Joannis Ma-  
rius de Schis-  
mate.  
Master Tyn-  
dals obedience  
of a Christian  
man; and pra-  
ctise of Popish  
Prelates.  
Doctor John  
White his De-  
fence of the  
way, chapter  
the sixth, the  
fifth Homily again? Disobedience and wilful rebellion. Fox AAs and Monuments brought-  
out. Catalogus Testium Veritatis.

pride, as in all former ages, so in this, hath (a) filled the whole Christian world with warres, civil dissensions, and the Church it self, with endless schismes, controversies, contentions, which else would never had existence. The pretended primacy of the great Pontifical Bishop of Rome, what tumults, battles, warres, treasons, rebellions, murders, martyrdomes, hath it ingendred on the one hand ; what disputes, books of controversie, and paper-battles, on the other ? What innumerable Schismes, Treatises (which the undoubted parity of Ministers and Bishops *Iure Divino* had prevented) have the Prelates pretended superiority by divine institution, over Presbyters and their fellow-Ministers, produced in all ages, Churches, especially in our own ; (from the first glimmerings of the Gospel in *John Wi-clifes* dayes till now, more or less disquieted with this unhappy controversie ?) which being raked up in ashes for a space, by reason of our Bishops waving of their divine right, (which not

only

onely Arch Bishop (b) *Anselme*, (c) *Richardus Armachanus*, b Com. in  
 and (d) Bishop *Peacock* of old, but likewise (e) Bishop *Toussal*, Phil. 1. 1. in  
 Bishop *Stick* &c. (f) Bishop *Hooper*, (g) Bishop *Jewell*, (h) Bi- Tit. 1. 5. 7. in  
 shop *Alley*, (i) Bishop *Pilkington*, yea (Arch Bishop *W*is- 1 Tim. 2. & 4.  
 ght himself, and (l) Bishop *Bridges*, our two late most learned c De Quest.  
 Professors of Divinity. Doctor *John Reynolds* in his Letter Armatorum.  
 to Sir *Francis Korols* for *Oxford*; and Doctor \* *William* d Bi'aus Cent.  
*Whitaker* *Regius Professor* of Divinity for *Cambridge*, to 8. c. 19.  
 omit all others, have since them publicly disclaimed; (con- c Fox AAs  
 fessing Bishops and Prebsters, Jure Divino to be all one, equal, Monumentis, p.  
 and the same; and the difference that is between them to be only 572. 973.  
 by custome, humane institution, and the grant of Princes, not by i On the right  
 divine right; and the Statutes of 37. H. 8. c. 17. 1. E. 6. c. 2. g Defence of  
 1. & 2. Maria c. 8. & 1. Elizab. c. 1. have for ever judi- the Apologie.  
 cially in full Parliament resolved against;) yet our present am- part. 2. c. 3. Di-  
 bitious Prelates studying to surmount their predecessors, not vis. 1. 5. pag.  
 onely in worldly pomp and power, derived from their indul- 85. 99. 100.  
 gent Sovereign, but likewise in spiritual Jurisdiction, claimed 101. & 9.  
 from God himself, (though many of them have neither time Divis. 1. p.  
 nor care to preach, pray, or do him any Episcopal Service, be- 196. 203.  
 ing wholly taken up with secular offices, and affairs, and t an h Poor mans  
 able to serve God for serving his incompatible enemies, Mammon, Library, part.  
 and the world,) have lately blown abroad the coals, and re us- i f. 95. 97.  
 cited the violent flames of this contention afresh, by a new i Exposition  
 ambitious claim of all their Episcopal Sovereignty and Jurisd- on Aggeus,  
 ction, *Jure Divino*, not only in their Sermons and Books, but vers. 1. & 2.  
 even in the High Commission Court itself, in the late censure k Against  
 of Doctor *Bastwick*, for a Book written onely against the Pope Carwright.  
 and Italian Bishops, without any reflection upon them, as all p. 38.  
 men then conceived, and therefore wondred at, till their mag- l Of the Prin-  
 nifying of the Church of (m) *Rome* as a true Church in that ces Supremacy,  
 Censure of his, and some late licensed Pamphlets, their Anti- p. 359.  
 christian Papal proceedings against Gods truth, Ministers, Or- \* Contra Da-  
 dinances, and the late authorizing of Doctor *Pocklingtons* rum, l. 6. sect.  
 l. 16. qu. 4. c. 3. sect. 25. 26. 27. 28. 29. 30. 31. D. Nixi Eccl. lia. qu. 5. 1. l. p. 509.  
 Contr. 2. Concil. qu. 3. c. 2. p. 585. 527. † Matth. 6. 24. Luc. 16. 13. 1 John 2. 156.  
 16. m See Chomarus Collect. Theol. And Stedord's 5. Treasuries.

Sunday



- n Pag. 7. 43. 44. *Sunday no Sabbath*, by the Archbishop of Canterburies own Chaplain, Master Bray; which expressly avers, That our Archbishops and Bishops can, and do lineally derive their pedigree and Succession from Peter and the Popes of Rome; hath since instructed the ignorant people, that Popes, Italian and English Bishops, are in truth \* all members of the same body, Whelps of the same litter, branches of the same tree, and some of our present Prelates, the Pope of Romes own lineally descended sons; so as they could not be sensible of, and highly offended, if not actually lashed, wounded with their fathers scourge; *Flagellum Pontificis & Episcoporum Latialium*, being a whip for them, as well as for the Italian Prelates.
- \* See Henry Stalbridge his Exhortatory Epistle. William Wraughton his Hunting of the Romish Fox.
- Roderick Mors his Complaints, c. 23. Master Tyndals his obedience of a Christian man, and Practice of Popish Prelates. Fox Acts and Monuments, part 414. 514. 516. 518. Master Wbstenhall his Discourse of the Corruptions now in question with others.

Now because in that late Censure of theirs, they all founded the divine right of their Episcopal Superintendency and Dominion over their Fellow Presbyters, only on the Examples of *Timothy* and *Titus*, (whom they then new consecrated Diocesan Bishops over *Ephesus* and *Crete*, almost 1600 years after their decease, though *Christ* and *Paul* himself had never done it in their life times;) and on a supposed divine Monopoly of conferring Orders and imposing hands, appropriated (as they hold) by God himself, to Diocesan Bishops, distinct in Jurisdiction power and degree from Ministers and Presbyters: I have therefore here for the future quieting of this much agitated Controversie, confined my discourse within the lists of such questions, (not formerly fully debated in the English tongue by any that I have met with) by the discussion whereof, I have (I suppose) so shaken these rotten pillars, and undermined these (o) sandy foundations of their high-towering, over-swelling Hierarchy, as that I have left them no divine prop or ground-work to support it longer; so as it must now certainly (for any stay is left it in the Scripture) come tumbling down headlong to the very ground, (and me thinks I hear the fall of it already founding in my ears) unless with speed they wholly quit these false foundations, and bottom their Prelacy and Jurisdiction

jurisdiction only on his *Majesties* Priviledge, as *Supream Head*  
 and *Governour* on earth of the Church of England. (not Gods  
 or Christs divine institution) which because they have so late-  
 ly judicially disclaimed in open Court, and even at this present  
 execute all Acts of Episcopal jurisdiction by their own inherent  
 power, without any special Commissions from his Majesty under  
 his great Seal, keeping their Courts, visitations, and making out  
 all their Citations, Process, Excommunications, probate of wills,  
 Letters of Administration, &c. in their own names, and under  
 their own Episcopal Seals as if they were absolute Popes and Mo-  
 narchs, contrary to the Statutes of 25. H. 8 c 19 26. H. 8. c. 1.  
 37. 1 Edw. 6. c. 2. 1. Eliz. c. 8. Eliz. c. 1. their Oaths of Suprema-  
 cy, and their High-Commission it self, which might teach them  
 another Lesson (being it confines them to do all things by his  
 Majesties special Commission, in his Name and under his Seal  
 alone, when they are all joined together, much more there-  
 fore when they are divided in their several Dioceses) and because  
 they have contrary to all these Acts and their Oaths, \* *blotted*  
*out Caesars Image and superscription, his Arms and royal Title*  
*out of their Courts, Process, all their Ecclesiastical proceedings,*  
*and inserted only their own in lieu thereof, that so they may ap-*  
*pear to all the World to be no longer his but their own, and he (if*  
*he should chance to challenge and resume them as his own) might*  
*not henceforth own or claim them to be his; they have little reason*  
*now to attempt again, and his Majesty far less reason to suffer;*  
*and so having neither God nor the King, divine nor humane*  
*Right to support them, they must (as the proverb is, between*  
*two stools the arse goes to the ground) now at last in the midst of*  
*their usurped greatness, speedily fall flat unto the ground, and*  
*this their fall, q prove very great, because they now of late are q*  
*grown so, \* not being content with the office of a Bishop, but*  
*they must be also Kings, temporal Lords and chief state officers,*  
*against Christs express command, and Gods own Law to sway both*  
*Church and state at pleasure, that so they may ingross † into their*  
*Profane hands the sole rule and government of the world, having pish*  
*great possessions; and bring great Lords also as they are Prelate,*  
*and yet doing little or nothing therefore in point of preaching good*  
*in, and counselling the people committed to their spiritual charge.*  
*Man,*  
*but only playing the part of a Bishop, as a Christmas game-player*

\* See the Stat.  
 of 13. R. 2 Stat. 2.  
 c. 1. 16. M. 2. c. 5.  
 26. H. 8. c. 1. 14.  
 26. 31. H. 8. c. 9.  
 37. 11. I. c. 1. E.  
 6 c. 2 1. Eliz. c. 1.  
 8 Eliz. c. 1. 25 H. 8  
 c. 19. 21. 27. H. 8.  
 c. 15. 18. H. 8. c. 7.  
 10. 31. H. 8. c. 20.  
 14. 32. H. 8. c. 22.  
 24. 26. 33 H. 8. c.  
 9. 34. & 35 H. 8. c.  
 17. 13. 35. H. 8. c.  
 1. 31

\* See Sir John  
 Davis his Irish  
 Reports. f. 79 &  
 an excellent  
 passage to this  
 end purpose.

q Mac. 7. 27.  
 \* Doctor Barnes  
 Articles, Arti.  
 8. p. 211.  
 Master Tyndals  
 Preface of Po-  
 pish rule, &c.  
 p. 341. 34. &c.  
 and obedience  
 of a Christian  
 Man.  
 37. H. 8. c. 17

\* What the  
Keyes of the  
Church be, pag.  
266.

Prov. 16. 18.

\* 1. Pet. 5. 5.

† Ps. 119.  
191

\* see Thomas  
Beacon his  
supplication,  
Vol. 3. of his  
Works in folio  
fol. 21. to 25.  
A most excel-  
lent passage to  
this purpose  
suitable to our  
times.

† Magna  
Charta. 29.  
The Petition  
of Right. 3.  
Canons, and  
other Statutes  
in Russell Ac-  
cusation.

2. 1 Cor. 1. 27.  
28. 29.

doth of a King, and as a Popper, which springeth up and down, and cryeth Peep, Peep, and goeth his way, as \* Doctor Barnes writes wittily of the Bishops of his age. Which swelling greatness and ambition of theirs, as it will make their downfall the greater, so the speedier, it being a sure prognostick of their approaching ruin, as the greatness of any unnatural swelling in the body is of its present ensuing rupture; *u* Pride ever going before destruction, and a lofty spirit before a fall, and they usually dogging them at the heels; because \* God himself resisteth the proud, but then most of all when they are at the highest; according to that of the Psalmist, † Thou puttest away all the wicked of the earth like dross, which as soon as ever it hath gotten up to the top of the pot, and elevated it self above the pure mettle, is then scummed off and cast away.

If these my unworthy Labours shall through Gods blessing on them, and thy prayers concurrence with them, contribute any assistance towards our Lordly Prelates necessary Reformation, or in case of obstinate perseverance in their Exorbitances and Usurpations to their deserved speedy downfall (so far as they are opposite to piety, humility, unity, the propagation of the Gospel, and practicall power of holiness) for the ease, relief or comfort of Gods poor people, (\* who are now every where most wrongfully, without, yea † against all Law and reason oppressed, and cast out of their benefices, freeholds, possessions, imprisoned, fined, excommunicated, silenced, suspended, vilified, crushed and troden under feet by their intolerable tyranny, might and unbounded extravagant power;) I shall neither repent me of the penning, nor thou thy self of the reading of it. Wherefore here humbly prostrating it to thy impartial Censure, and commending it to the blessing of God, who to shew the infiniteness of his wisdom and power, doth oft times (2.) chuse the foolish things of the world, to confound the things that are mighty, and base things of the world, and things that are despised, yea and things that are not, to bring to nought things that are, that no flesh should glory in his presence. I shall take my leave of thee till some further occasion.

Farewell, And pray for me in my  
undemerited Bonds, W. P.

# An Appendix touching the Occasions and Ends of Re-Printing this Treatise, to prevent all mis-constructions.

Kind Reader,



THE Occasions inducing me to Re-print this Treatise, (which I compiled above 24 years since, while imprisoned in the Tower, by the causeless malice of some swaying Prelates) were three;

First, The boldness of a *Popish Priest*, (under the disguise of a *Secretary*) in Re-printing a pernicious Pamphlet, entituled, *Erastus Junior*; London, 1660. sitting this Parliament, with his name prefixed to it, (Printed without a name some few moneths before) wherein he endeavors to prove; *The Ministers of the Church of England, whether Episcopal or Presbyterian, to be no Ministers*; and their Ordination no *Legal Ordination*, and thence infers: *Our Church to be no Church, Our Sacraments to be no Sacraments; because our Ministers are no lawful ordained Ministers.*

Secondly, The Extravagancies of some of our reviving *English Bishops and Episcopal Clergy-men*, who shaking hands with the *Council of Trent*, *Bellarmino*, *Janseius*, *Erastus Junior* and our *Romish Adversaries*, even after their late years suppression and tribulation under the Cross, (which should have

<sup>a</sup> crucified the world to them, and them unto the world, and made them more moderate and mild to their fellow Ministers, then yet they shew themselves) disown all Ordinations made

by *Presbyters*, during our long-lasting troubles, pronouncing them *NULL* and *VOID*; and refusing to admit *Ministers ordained by Presbyters to Benefices or Fellowships*, unless they will renounce their Orders, and receive a *REORDINATION BY BISHOPS*: Whereby they *UNCHURCH* all *Presbyterian Protestant Churches* both

<sup>a</sup> Sessio. 23. de  
Sacramentis  
Ordinis cap. 4.  
Surius Tomes.

<sup>b</sup> De Clericis.  
l. 3. q. 2.

<sup>c</sup> Al. xipharmaciae. Originum  
Eccles. Tom. v.

<sup>d</sup> Gal. 6. 14.  
Eph. 4. 31. 32.

<sup>e</sup> Bishop Laude  
Conference  
with Fisher, p.

175 176.  
Bishop Moun-

ague. Originum  
Eccles. Tom. v.

pars posterior,  
p. 464. Canter-

buries Doom,  
at p. 389. to 335.

at home and abroad, and *N U L* both their *Ministry* and *Sacraments*; when as they grant *Ordinations* made by *Popish Bishops and Priests*, even in *Rome* and *Spain* it self, to be lawfull, *valid*, and all *Sacraments* administred by them to be good, & not to be repeated; never *RE-ORDAINING* or *RE-BAPTIZING* any *Masse Priests* or *Jesuits* who turn *Protestants*, but freely admitting them to exercise their *Ministry* without questioning their *Popish Ordination*: Which present *Error* and *Exorbitancy* of theirs, tending highly to the *scandal*, *dishonour*, *subversion* of most *Protestant Churches*, and dissatisfaction of all such who have received the *Lords Supper*, *Baptism*, or *Orders* from *Presbyterian Ministers* not ordained by *Diocesan Bishops*, pretending themselves *Superior* to *Presbyters*, and claiming the *sole power* of *Ordination*, nor by *Ecclesiastical Constitution*, or the *Kings Concession*, but by *DIVINE RIGHT*, principally grounded on the *imaginary Episcopacies* of *Timothy*, *Titus*, and *Angel of the Church of Ephesus*, I long since refused in this *Treatise* in such an *irrefragable manner*, that none of our *Bishops*, or their *Chaplains*, ever yet replied thereto in above 24 years space: whereupon I deemed it very seasonable to reprint it now, for publick peace and satisfaction.

§ Aug. 15 and 17. 1660.

Thirdly, the late unreasonable *Motions* of some *Members* in the *Commons House* it self, That all *Ministers* ordained by *Presbyters*, during our late *Troubles*, should be put from their *Living* & *Ministry*, unless they were re-ordained by *Bishops* within one month; since all *Serjeants at Law* made in those times, were recalled and made *Serjeants* by *New Writs* from the *King*: they putting no difference between *Ordination*, (a *divine Ordinance* conferred by *Presbyters* on others in all ages, Churches by a *Divine Right* warranted by *Scripture*) & the call of *Serjeants at Law*, a meer humane institution, peculiar to *England*, an inseparable branch of the *Kings Prerogative*, the fountain of all Honour, as well *Civil* as *Ministry*.

† Fortescue de  
laudibus legum  
Angl. c. 50. Dyer  
1. 72. Cowels  
Interpreter Tit.  
Serjeant Crooke

1 Report 1. 1. 2.  
2. 4. 12. 67. 71.  
34. 197. 167.  
24. 6. c.

As these were the only *Occasions*, so the sole ends I aimed at in republishing this *Discourse*, are

1. The *Vindication* of the *infallible Truths* of *God*; the *Divine Rights* of *Presbyters* and the *common people*; and of our *Kings just Prerogative* in and over all persons and causes *Ecclesiastical*.



fiastical, as well as civil, from the *Errors, impostures, Usurpations,*  
of ambitious self-seeking \* *Popes and Prelates.*

\* 1 Eliz. c. 1.

2. The prevention of all future Controversies in our Church touching the *Superiority of Bishops over Presbyters, their new Monopoly of conferring Orders and exercising all sorts of Ecclesiastical Jurisdiction over Ministers and people, in their Visitations, Courts, and imposing oaths upon them, in their own names Rights, and under their own Seals alone, by pretext of A. D. I. V. I. N. & R. I. G. H. T.* without any Commission from our Kings, contrary to the Statutes of 26. H. 8. c. 1. 37. H. 8. c. 17. 1 E. 6. c. 2. 1 Eliz. c. 1. 5. Eliz. c. 1. The Petition of Right, 3. Caroli, and 17, Caroli, Ch. 11.

37. H. 8. c. 17.

3. The reclaiming of our *Bishops and Prelatical Clergy* at this present from reviving their *Priestly Excesses, Errors, Innovations, pressures, which occasioned our late Troubles, and their own Overthrow, when they reputed themselves most secure and best established; & may probably ingender new Distractions* b Ps. 30. 6. 7. if persisted in, more fatal to them than the former, out of which they are but newly delivered by His Majesties most Happy Restoration to His Crown, through the *Prayers and Loyal Endeavours* of many of those *Presbyterians* whom they now over-much *maligne, oppress and discoment.*

b Polychronicon

l. 4. c. 26. John

Frith his An-

4. To reconcile and unite (as much as may be) the *Episcopal and Presbyterian Clergy*, by discovering and moderating both their *Excesses, Extremities, and Usurpations of Bishops over Presbyters* (occasioned by *Bishops great temporal Possessions, and secular employments, diverting them from constant preach- ing, which Christ himself and his Apostles, together with St. Ambrose, Chrysostom, (o) Augustine, (p) Cyril of Jerusalem Aidan of old, and Bishop Hooper, Bishop Ridley* b Thomas More's Preface. k Mar. 26. 45. Rom. 14. 43. St. Luk. 19. 47. 1 Act. 1. 46. c. 5. 42. c. 17. 17. c. 19. 9. Heb. 3. 3. 1 Tim. 4. 2. 1.

Thomas More's

Preface.

k Mar. 26. 45.

Rom. 14. 43.

St. Luk. 19. 47.

1 Act. 1. 46.

c. 5. 42. c. 17.

17. c. 19. 9. Heb.

3. 3. 1 Tim. 4.

2. 1.

m De Sacramentis l. 1. c. 1. l. 5. c. 1. n Homil. 3. 5. 7. 9. 13. 22. in Genes. o Tract. 9. 16. 20. 21. 23. 27. 29. 35. 37. Joan. p Catech. Oratio 7. q Catech. Distig. 24. Socrates Eccl. Hist. l. 7. c. 2. q Beda Eccl. Hist. l. 3. c. 5. 6. etc.

r Fox Acts and Monuments, p. 1306. 1559. 1456. 1696. s His life before his works.

t Mar. 28. 19. Mar. 16. 15. 16. 1 Cor. 1. 17. 18. 6. 9. 14. 10. 10. Acts 20. 18. 30. 36. Rom. 10. 8. 15. 2. 16. 15. Col. 1. 23. 28. Phil. 1. 15. 16. Eph. 3. 8. 1 Tim. 3. 17. 4. 13. 14. 15. 16. 6. 3. 1. 1. Tit. 2. 3. 9. 2 Tim. 4. 1. 2.

a See my  
Speech, p. 66.  
67. 68.

x Heirom. in  
Epist. ad T. r.  
Griomus Bae-  
rus. De Gubern-  
atione Eccles.  
Davidis Blan-  
delli Apologia  
pro sententia  
Hicronymi,  
Amstelodami  
1645. Bishop  
Ulbers model of  
Episcopacy.

\* See my 12 se-  
rious Questions  
touching  
Church Go-  
vernment. Lon-  
don, 1644.

y Mat. 28. 19.  
20. Mar. 16. 15.  
16. Col. 1. 6. 23  
Rom. 10. 18. c.  
25. 26. Eph. 3.  
3. to 10. c. 4. 11.  
12. 13.

z Boemus de  
Moribus Gen-  
tium Alexander  
ab Alexandro  
Gen. Dierum.  
Purchas Pil-  
grimage &  
Pilgrim.

a Rom. 13. 1. 2.  
3. Col. 1. 16. 17.  
Tit. 3. 1. 1 Tim.  
2. 1. 2. 3.

part of their Episcopal Office, now most neglected by them :) and reducing them to that moderate primitive power and allay, which his Majesties Father King CHARLES of glorious memory, reduced them to in his Treaty with both Houses in the Isle of Wight, wherein (by his last paper but one) he abolished all but the Apostolical Bishops, invested only with a Negative voice and power in point of Ordination, divesting them of their Temporalities for 99 years; That so like the primitive Bishops, they might henceforth govern our Churches, not by their own sole arbitrary Injunctions, wills, pleasures, but by the COMMON COUNSEL and ADVISE OF THEIR PRESBYTERS, according to such Laws as shall be made in Parliament for that purpose; this being most consonant to Antiquity and tending best to Christian unity.

For my own part, I sincerely profess, that after many years diligent search, disquisition; perusal of most ancient and modern Treatises of Church Government, by the learnedst Advocates for Popes, Bishops, Presbyterians, Independents, and Congregational Sectaries of all kinds, I could \* never yet satisfy my judgment or conscience, that Jesus Christ or his Apostles had positively, plainly and peremptorily, prescribed or erected any such superiority of Bishops in power, or jurisdiction, or degree above other Ministers and Presbyters, as Popes and Bishops have long contended for; nor yet any such unalterable universal forms of Church Government, and Discipline to be observed in all Churches, places, ages, as some over-rigid Presbyterians, Independents, Anabaptists and other Sectaries have fancied and prescribed, to the prejudice of the supreme Authority of Christian Kings and Magistrates in and over Ecclesiastical persons & causes: For, the Gospel (by Christs express command) bring to be preached to all Nations and people throughout the whole world, and that successively till all the Elect of God shall be gathered into the Militant, & translated to the Church triumphant at the end of the world: And most Nations in the world differing from each other in their Manners, Customs, Laws, Rites and Civil forms of Government (though (a) of divine institution, as much as Ecclesiastical Government, in the general) and the secular Laws, Governors and Governments of most Nations through

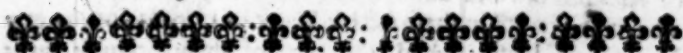
through tract of time, wars, usurpations, divine dispensations and inevitable Necessities, differing much in several ages from what they formerly were; it was altogether *impossible and impracticable* to prescribe, establish any particular set form of Church Government & Governours in and under the Gospel, which should or could be universally received, practised, submitted to by all Churches, Countries, Nations and Christians throughout the world, in all succeeding ages, the Government and Governours of the Church in several ages, places, being as Variable for the most part as the civil Governours and Government, <sup>b see Centur. Magdeb c. 6. 7. 9. and 10. throughout Suerius, Binius, and Crab, in their Tomes of Councils.</sup> Ecclesiastical <sup>b</sup> *Historians, Councils, Canons, and late years experience evidence beyond contradiction.* Upon which consideration, as I have ever readily conformed to that Church Government which the King and Parliament have established, so far forth as it was warranted by our Laws, never opposing our Bishops *Ecclesiastical Jurisdiction*, so far as it was justly claimed and exercised by *Regall and Legall Authority*; but only its illegal Innovations, Exorbitances, and pretended *Divine sanction*, as distinct from & paramount *Presbytery*; So I shal now earnestly intreat, (and o that I might perswade) all Bishops, Prelates, Presbyters, Independents and Sects whatsoever, to lay aside all unnecessary contests about *Precedency, Church government, superfluous Ceremonies and Formalities*: \* *To study to Walk* <sup>\* Eph. 4. 1. 2. 38.</sup> *worthy of that Christian Vocation, wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace; they being but one body, having but one spirit, one hope of their calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in them all: To seek, pursue † follow peace with all men, and holiness without which no man shall see the Lord.* And patiently to expect, and cheerfully to submit to that *Model of Church government*, (with just liberty to truly tender consciences in points not fundamental & consistent with publick peace) which we all hope will ere long be settled by His Majesties pious endeavours, and *Royal Authority* (according to the Ministers and Commons House *Addresses* to His Majesty in pursuance of his own Royal Letters and Declaration from *Breda*) with the Advice of moderate,

derate, learned and pious Divines of all formerly dissenting parties, and both Houses of Parliament, for the future *tranquillity* and *prosperity* both of our Churches and Kingdoms. Over which God long preserve, and prosper his *Majesties* most *gracious* and pious *Raign*, till he shall exchange his *temporal* Crown for an *Eternal*; and his *earthly* Kingdom for an *Heavenly*. *And* let all the people thereunto say Amen: Amen;

Lincoln's Inne,

August 20. 1660.

William Prynne.



## APOSTSCRIPT.

**W**Hereas our *Bishops* and *Vicars General* (as I am credibly informed) refuse to admit any *Ministers* ordained by *Presbyters* to *Benefices*, unless they will be reordained by *Bishops*, even since the *Parliaments* late adjournment; I shall desire them to take notice, that this their practise is expressly against the statute of 13 *Eliz.* ch. 12. intituled, *An Act to reform certain disorders touching Ministers of the church*; which admits such ordinations to be valid, and to make them capable to be presented and admitted to *benefices*, as the prologue evidenceth. That the Churches of the *Queens Majesties Dominions* may be served with *Pastors* of sound Religion, Be it Enacted by this present Parliament, that every person under the degree of a *Bishop*, which soever he shall pretend to be a *Witnes* or *Minister* of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration or Ordering, then the Forms set forth by Parliament, in the time of the late King of worthy memory King Edward the sixth, or now used in the Reign of our most Gracious Sovereign Lady; shall in the presence of the *Bishop* or *Guardian* of the *Spiritualties* of some one *Diocese* where he hath or shall have Ecclesiastical living declare, his assent and subscribe to all the *Articles of Religion*; which *Articles* concern the confession of the Christian Faith, and the doctrine of the Sacraments (not Church-Government or Ceremonies) contained in a Book imprinted, intituled, *Articles, &c.* under pain of being ipso facto deprived. No subsequent clause of that Act prescribing Ordination by *Bishops* to make *Ministers* capable of *Benefices*.

Besides, I desire all *Bishops* and their *Advocates* to take notice, that neither the Statute of 5. & 6 *Edw. 6. c. 1.* nor the Statute of 8 *Eliz. c. 1.* prescribing the form and manner of making and consecrating *Archbishops*, *Bishops*, *Priests* and *Deacons*, do null, make void, in point of law or divinity, any other form of Ordination of *Ministers*, *Deacons*, or consecration



of Archbishops and Bishops by Prebyters, or others, than what is prescribed in these Acts & Book of Ordination, by any Negative Clauses; And the later of these Statutes, as it recites, That divers Questions had lately grown upon the making and consecrating of Archbishops and Bishops within this Realm, whether the same were, and be duly and orderly made according to the Law, or not; Whereupon it was thought convenient by the Act, partly to touch such Authorities as do allow and approve the making and consecrating of such Archbishops and Bishops, to be duly and orderly done, according to the laws of this Realm (which it declares at large to be only by Act of Parliament, and the Kings Prerogative Ecclesiastical and Spiritual over the Ecclesiastical State of this Realm: not by any divine Right or Canonical Sanctions.) So upon this account it only enacts in the affirmative, That such order and form for the consecrating of Archbishops and Bishops, and for the making of Priests, Deacons and Ministers, as was set forth in the time of the late King Edward the 6. and authorized by Parliament in the 5. and 6 year of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries: And that all Persons which have been, or shall be made, ordered or consecrated Archbishops, Bishops, Priests, Ministers of Gods holy Word or Sacraments, after the form and order prescribed in the said order and form both Archbishops, Bishops, Priests, Deacons and Ministers should be consecrated, made and ordered, be in very deed, and also by authority hereof, declared and enacted to be, and shall be Archbishops, Bishops, Priests, Ministers and Deacons, and rightly made, ordered and consecrated, any Statute, Law, Canon, or anything to the contrary notwithstanding. Without any negative Clause, either nulling (in point of Law or Divinity) or prohibiting any other form of ordaining Priests, Ministers, or Deacons, by Presbyters alone, either in our own or other Reformed Churches, beyond the Seas; or nulling any Ordinations made by Popish Bishops and Priests, after the Roman Pontifical, and Popish manner, in the reign of Queen Mary, in England or beyond the Seas, though\* rejected by our English Bishops and Archbishops in Edward the 6. and Queen Elizabeths reign, yet they admitted such Ordinations to be good, without

\* Antiq. Eccles.  
Brit. p. 430, 10  
48 2.

pressing them to be re-ordained; And, which is most observable,  
 Cardinal Pool himself, by authority from the Pope, and the Po-  
 pish Bishops, and Parliament of 1 and 2. Phil and Mary, ch. 8.  
 did not only confirm all new Bishopricks, Divisions of Bishopricks,  
 Cathedral, churches, Sales of Church-lands and goods, Marriages,  
 Institutions to Benefices, and other Promotions, Ecclesiastical Dis-  
 pensations, and judicial Proceedings before Ordinaries, Bishops,  
 and Delegates, during the pretended Schisme of England,  
 from the Church of Rome, from the 30. year of King Henry  
 the 8. to this very Parliament, but likewise ratified all  
 Orders and Benefices conferred on them by Protestant  
 Bishops, Ministers and Presbyters, without any Re-ordi-  
 nation: witnesse this Clause in Cardinal Pooles dispensation,  
*Ac omnes Ecclesiasticas seculares, seu quorumvis ordinum regulares  
 personas que aliquas impetrationes, dispensationes, concessionis, gra-  
 tias & indulgentias tam Ordines quam Beneficia Ecclesiastica,  
 seu alias Spirituales materias preterita auctoritate suprematatis Ecce-  
 lesie Anglicane, licet nulliter, & de facto obtinuerunt, & ad  
 eor reversa Ecclesia unitati restituta fuerint, in suis Ordinibus  
 et Beneficiis per nos ipsos, seu à nobis ad id deputatos misericor-  
 diter recipiemus, prout jam multa recepta fuerunt, secumque super his  
 opportune in Domino dispensabimus.* And therefore it seems  
 monstrous and unreasonable to me, That our Bishops now  
 after all our late wars and troubles (occasioned by their for-  
 mer Extravagances, and Excesses) should still be so obdurate  
 and perverse, as for our Churches present and future peace,  
 not to permit or dispense with Presbyterian Ordinations, and  
 Ministers made by Presbyters of our own Church and Religion, or o-  
 ther Reformed Churches, during our late Schisme and Troubles,  
 when the Pope himself, this Cardinal, and Popish Prelates in  
 Queen Marias reign, were so indulgent in this kind; & sundry  
 English Scholars who \* fled beyond the Seas to preserve their  
 lives, liberties and religion during her bloudy reign, where  
 they received Ordination from Presbyters in many Prote-  
 stant Churches of Germany and Geneva, were not only al-  
 lowed and presented to Benefices as lawfull Ministers by our  
 Bishops in Qu. Eliz. reign upon their return into England, with-  
 out any reordinations but one or two of them made Bishops,  
 without any previous Episcopal ordination, and Archbp.  
 Parker himself consecrated by 3 Bishops & a Presbyter. And since

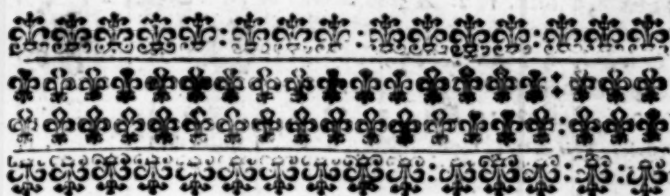
\* Balcan Scrip-  
 tum Brit. Cons.  
 9. p. 721, to  
 743. Antiq. Ec-  
 cles. Brit. p. 420,  
 to 439. Fox AEs  
 and Monuments  
 vol. 3.

the Confessions of the Reformed Churches of Helvetia, Bohemia, France, Belgia, Auspurg, Wirtenberge and Suevia, all aver-  
Ordination by Presbyters to be just and lawful, without Bishops;  
and Bishops and Presbyters by Gods law to be both one and the same  
in Order and Jurisdiction, as you may read at large in the *Har-  
mony of Confessions*, Section 114

\* Now daily &  
aduly practised

In fine, I shall desire our Bishops to consider, that their own  
Ordaining of Ministers by themselves in their private chambers, with-  
out Presbyters & other Ministers, or out of their Dioceses, or on any day,  
& in any Church, is more illegal, irregular and uncanonical, than  
any Ordinations made by Presbyters during the war; by the Roman  
Pontifical, the Councils of Carthage, Trent, the Book of Ordination  
it self, & their own applauded Canons, anno 1603. Canon 31, to  
36. As for their Reordination of Ministers; as they can  
finde no president or warrant for it in Scripture, or solid An-  
tiquity; so the first and only ancient president of it I have ob-  
served in England in former ages, was derived from Rome, and  
brought thence by Theodor Archbishop of Canterbury, who be-  
ing sent into England by Pope Vitalian Anno 670. and ordain-  
ing Bishops in all fitting places, reprehended \* *Credida* that he  
was not rightly consecrated (being made both a Priest and Bishop  
too only by the Abbot of Hy and his Monks, who were only  
Presbyters and no Bishops: ) he answered him with a most humble  
voice, saying, If you know that I have not rightly taken upon  
me my Bishoprick, I willingly depart from my Office; for I  
never thought my self to be worthy of it, but for obedience  
sake, being commanded to undergo it, I consented though un-  
worthy. Whereupon Theodor hearing the humility of his answer,  
replied, That he ought not to lay down his Bishoprick, *sed ipse aza-  
nationem ejus denuo Catholica Ratione confirmavit.*  
Which amounted rather to a confirmation, then a re-consecration,  
& was no reordination of him as a Presbyter, but only a Re-con-  
secration of him after the Roman mode, as a Bishop; and so no  
president to justify the reordination of Presbyterian Ministers  
by our Bishops now, who may as warrantably rebaptize all  
children baptized by them, as reordain them Ministers, for  
which they have neither Scripture, Canon, Statute, much less  
reason or discretion in such a time as this, which may instruct  
them that, *Immodicus brevis est aetas & rara senectus.*

\* Bede Eccles.  
Hist. l. 4. c. 1, 2.



## QUESTION L

Whether Timothy was ever a  
Diocesan Bishop, or first, or sole  
Bishop of Ephesus?

**I**F the multitude, or common received opinion might take place, or our \* Prelates be the Judges of this Controversie, they would presently conclude affirmatively without dispute; that *Timothy* was a Diocesan Bishop; yea, the first and sole Bishop of the *Ephesians*. But if the Scripture, or verity may be umpire, it will evidently appear, that *Timothy* was no Bishop (I mean no such Bishop as *Jure divino*, or *humano*, is different from an ordinary Presbyter in dignity and degree) much less Bishop, or first or sole Bishop of *Ephesus*, as is generally conceived; which I shall clearly evidence and make good by these ensuing Scriptures and reasons.

Bp. Dounham,  
Bp. White,  
Bp. Hall, and  
others.

That *Timothy* was no Bishop in this sence, is apparent.

1. First, because *S. Paul* and *Luke*, who were best acquainted with him, and make frequent mention of him, never stile him a Bishop, neither is he termed a Bishop in any text of Scripture. *S. Paul* in his Epistles to him, calls him, his own Son in the faith, 1 Tim. 1. 2. A good MINISTER (not a Bishop) of *Jesus Christ*, 1 Tim. 4. 6. His dearly beloved

That *Timothy*  
was no Bishop

ved Son, 2 Tim. 1, 2. *A good Soldier of Jesus Christ*, 2 Tim. 2. 3. *A workman that needeth not to be ashamed, rightly dividing the word*, 2 Tim. 2. 15. In his other Epistles, he terms him, *Our Brother Timothy*, Col. 1. 1. 1 Thess. 1. 1. 1 Thess. 3. 2. 6. Phil. 2. 19. Hebr. 13. 23. *His fellow-workman*, Rom. 16. 21. *His Brother and beloved Sonne*, 1 Cor. 4. 17. 2 Cor. 1. 19. Col. 1. 1. *A workman of the Lord*, 1 Cor. 16. 10. *A servant of Jesus Christ*, Phil. 1. 1. but never a Bishop. S. Luke terms him *Pauls Companion, Minister, attendant, and fellow-worker only*, Acts 16. 1, 2, 3. c. 17. 14, 15, c. 18. 5. c. 19. 22. c. 20. 4. never so much as intimating him to be a Bishop. The Scripture therefore never phrasing him a Bishop, nor giving him that Title, among all his other Epithites; it is an infallible argument, that he was in truth no Bishop, (such as our Bishops fancy him) but rather an *Evangelist*, as he is expressly stiled, 2 Tim. 4, 5. *Do the works of an Evangelist*.

2. Secondly, Because he was S. Pauls Associate, Copartner, Brother and fellow-helper in his Apostolical function, whence he often stiles him, *his Brother, his fellow-work*; and conjoyns him with him in the Prologues, the inscriptions and salutations of most of his Epistles, written in both their names, witness 2 Cor. 1. 1. c. 4. 17. 2 Cor. 1. 1, 19. Col. 1. 1. 1 Thess. 1, 1. c. 3. 2. 2 Thess. 1. 1. Phil. 1. 1. c. 2. 19. Rom. 16. 21. Heb. 13. 23. Timothy therefore being a Copartner with S. Paul in his Apostleship, or Apostolical function, (superior in degree to the Episcopal office, as our Antagonists plead and grant) as is apparent by *Ephes. 4. 12. 1 Cor. 12. 18.* and the general consent of all men; it is not probable that he would devest himself of his Apostolical Jurisdiction, to become an inferior Bishop, or relinquish a superior to take up an inferior degree. Who ever saw of late any Archbishop or Bishop denuding himself of his Archiepiscopal or Episcopal preeminency, to be made a poor Country Vicar or Curate? And can we then conjecture, that Timothy would relinquish his Apostleship for an *Ephesian Bishoprick*; or else, hold it by way of *Commendam* with his Apostleship? (\**Commendae* being not of such antiquity, and a meer late Popish innovation) or descend from an *Evangelistship* to a Bishoprick?

3. Thirdly,

\* Roberts Reports, p. 140, to 160.

\* See Gersonus Bucerus de Gubernatione Ecclesie, p. 512. 513. usque 518.



3. Thirdly, because Timothy was ever either accompany-  
 ing S. Paul in his Travels or bonds, as his fellow-helper, mi-  
 nister, and assistant; or else, sent by him from one Church to  
 another, as his Messenger, Delegate, or Colleague, to estab-  
 lish, comfort, and instruct them; being never long resident  
 in any one fixed place, or Church, as all Bishops were  
 b We read Acts 16. 1, usque 12. That Timothy came first of b See Cent. Mag.  
 all to Paul when he was at Derbe and Listra; Paul then taking l. 2. c. 10. Col.  
 him to go forth with him; and that they went both together through b 615, 626.  
 the Churches of Phrygia, Galatia, Asia, Mysia, and at last came  
 to Philippi, where he abode with Paul; and from thence wrote and  
 carried the first Epistle of Paul to the Corinthians, as the \* Pos- + If Postscript  
 script manifests. In which Epistle Paul writes thus unto them, be of Credit, as  
 1 Cor. 16. 10. Now if Timotheus come, see that he may be with the Bishops  
 you without fear; for he worketh the work of the Lord, as I also do. make them.  
 And c. 4. 17. For this cause have I sent unto you Timotheus, who  
 is my beloved Son and faithfull in the Lord, who shall bring you  
 into remembrance of my wayes which be in Christ, as I teach eve-  
 ry where in every Church. By which it is apparent, that Timo-  
 thy was sent by Paul from Philippi to Corinth (with, or after  
 this Epistle) to instruct them; Where he continuing a while,  
 repaired again to Paul to Philippi; & there joyned with Paul  
 in the second Epistle to the Corinthians, written in both their  
 names; 2 Cor. 1. 1. informing them in the 19 verse, That  
 the Sonne of God Jesus Christ, who was preached among them by  
 us, even by me, Sylvanus and Timotheus, was not yea and nay,  
 but in him was yea. By which it is evident, that Timothy had  
 before this second Epistle written, preached Jesus Christ  
 among the Corinthians by Pauls appointment. After which  
 Paul removing from Philippi, Timothy accompanied him to The-  
 salonica and Berea, where he abode, till Paul came to Athens;  
 from whence he sent a command to Timothy to Berea, to come to  
 him with all speed to Athens, where he stayed for him, Acts 17.  
 13, 14, 15, 16. Which he did accordingly, joyning with Paul  
 in the first and second Epistles to the Thessalonians, written from  
 Athens, in both their names, 1 Thess. 1. 1. 2 Thess. 1. 1. Yea  
 whiles Paul stayed at Athens, he sent Timothy from thence to  
 the Thessalonians, to establish and comfort them concerning their  
 faith;

\* If Timothy were then Bishop of Ephesus, why did Paul thus send him from his Cure, & Bishops See?

faith; that they should not be moved by their afflictions: where he continuing for a space, came from them again to Paul at Athens, bringing him good tydings of their faith and charity, 1 Thess. 3. 1, to 7. After this, he removed with Paul to Corinth: from thence being sent into Macedonia he came again to Paul unto Corinth, Acts 18. 5. from whence Paul writing his Epistle to the Romans, remembers the salutation of Timothy his Work-fellow to the Romans, among others, Rom. 16. 21. After this Paul removing to Ephesus, sent Timothy and Erastus (two of those who there ministered unto him) into Macedonia; himself staying in Asia for a season, Acts 19. 20. From whence Paul afterwards passed into Macedonia and Greece, and then returning into Asia, Timothy and others accompanied him; and going before tarried for him at Troas, Acts 20. 4, 5. Whither Paul sent for the Elders and Bishops of the Church of Ephesus, giving them a strict and severe charge, to take heed to themselves, and to all the flock over which the holy Ghost had made them BISHOPS, to feed the Church of God which he had purchased with his own blood, Act. 20. 17, 28, &c. A task fitter for Timothy to enjoin them, had he been their Diocesan, then Paul; and a charge more meet for Timothy to receive, then they, had he then been cheif Bishop of the See of Ephesus: who being so near Ephesus, should have accompanied these Elders and Bishops of his Church to Ephesus, when Paul dismissed them, rather then have left his flock at random after so strict a charge to feed them. But yet though these Elders went back to their Cures from Miletus, Timothy did not so, for from thence he accompanied Paul to Jerusalem, Act. 21. 15, 16, 17. & from thence to Rome. For the Epistle to the Colossians written from Rome) is penned in both their names, Col. 1. 1. and the Epistle to the Hebrews, (as the Postscript and others testifie) was written to the Hebrews from Italy, by Timothy, where Timothy was for a while imprisoned, and then set at liberty, Heb. 13. 23. After which Paul writes his Epistle to the Philippians from Rome, where he was in bonds; at which time Timothy was present with him joyning in this Epistle, Phil. 1. 1. wherein he informs the Philippians, that he trusted to send Timothy shortly unto them, that he also might be of good comfort, when he should know their estate, Philip. 2. 19. whether

ther Timothy being sent by him, as is most probable, Paul wrote his second Epistle to him, at his second appearing before Nero, charging him to doe his diligence to come shortly to him before winter, 2 Tim. 4. 9. 21. he being then not at Ephesus, but at Troas or Philippi; as is apparent by 2 Tim. 4. 12, 13. and Philip 2. 19. Timothy therefore thus ever accompanying Paul in his Travels and Bonds, and travelling from one Church to another by his appointment and mission, never keeping any fixed residence in any one place, much lesse at Ephesus, could not be a Bishop or Presbyter of any particular Church; the Apostles instituting no non-resident Bishops or Elders, but such only as were to reside with these flocks, over which the Holy Ghost had made them Bishops, or Overseers, to watch over and feed them with the bread of life, and to goe in and out before them both in life and doctrine, as Acts 14. 23. c. 20. 28, 29. c. 21. 17, 18. 1 Pet. 5. 1, 2, 3. Col. 4. 17. Rom. 12. 6, 7, 8. 1 Tim. 5. 17. 2 Tim. 4. 3. Tit. 1. 5, 6, 7, 8. 1 Theff. 5. 12, 13. Heb. 13. 17. John 10. 3, 4, 5, 14, 16, 27, 28. Ezech. 34. 2, to 25. Jer. 23. 3, 4. c. 3. 15. Ilay 56. 10, 11. c. 40. 11. Zecl. 11. 17. infallibly evidence.

4. Fourthly, Because Paul, who best knew Timothy's condition, expressly terms him, *A Minister of God* (not a Bishop) 1 Theff. 3. 2. informing him, that if he did put the Brethren in minde of those things he enjoined him, he should shew himself a good Minister (not a Bishop) of Jesus Christ, 1 Tim. 4. 6. Therefore certainly he was no Bishop, but a Minister, when this Epistle was written to him, unlesse it be granted, that every Minister is a Bishop, as Paul himself doth phrase them, Act. 20. 28. Tit. 1. 5, 7. Phil. 1. 1. 1 Tim. 3. 1, 2, 3. Which the Opposites dare not grant, though an undoubted truth.

5. Because when Paul wrote his first Epistle to Timothy, he was then very young in years, 1 Tim. 4. 12. and but \*newly entred into the Ministry: whence he charged him, to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, and to give himself wholly to them, that his profiting might appear unto all men, 1 Tim. 4. 13. 15. Instructing him in this Epistle, how and what way to preach, and how to demean himself in his Ministry into which he

\* See 1 Tim. 3. 14, 15.

was then but freshly entred, as most Expositors on this Epistle accord; and the 1 Tim. 1. 3. compared with Acts 16. 1, 2, 3, 4, 9, 10. c. 18, 19, 20, 21, c. 20. 1. to 13. clearly demonstrate. Timothy therefore being but in young years, and newly entred into the Ministry, when this first Epistle was written to him, was questionless not then instituted sole Bishop of Ephesus by Paul, who in this very Epistle to him, 1 Tim. 3. 6. among other qualifications of a Bishop enumerates this, *That he must not be a Novice* (as Timothy then was) *lest being lifted up with pride, he should fall into the condemnation of the Devil*: and so should have contradicted his own instructions to Timothy, *that a Bishop must be no Novice*, in creating him a Bishop; (which questionlesse he would not do) being but then a Novice.

6. Because Paul in the 1 Tim. 5. 1. chargeth Timothy, *Not to rebuke an Elder, but to intreat him as a Father*. If Timothy then was not to reprove Elders as a Father over them, but to intreat Elders, as his Fathers, he was certainly no Lord Bishop or Superintendent over Elders, but they rather Superiours unto him, being to entreat them only as spiritual Father; whereas Lord Bishops and their Chauncellors too, in our dayes, esteem the very best and gravest Ministers under them, not as their Fathers, but as underlings, Vicars, or Curates to them; not entreating them as Fathers, but rating, reviling, and domineering over them as if they were their Curs, Vassalls, and they their Lords and Masters paramount.

7. Because Timothy was to account those Elders that ruled well, especially those who laboured in the word and doctrine, worthy of double honor, 1 Tim. 5. 17. He therefore being to render double honor to those Elders that ruled well and laboured in the word and doctrine; and not to receive double honor from them; could be no Bishop, Father, or Lord paramount over them, Mal 1. 6. Mat. 15. 4. Rom. 13. 7. 1 Tim. 6. 1. Honor ever coming for the most part, from the inferior to the superior.

8. Because Paul exhorts Timothy, *not to neglect the gift that was in him, which was given him by prophecy, with the laying on of*

of the hands of the Presbytery, 1 Tim. 4. 14. Now that gift which was given him by the laying on of the hands of the Presbytery, was not his Episcopal function, (unlesse the opposites grant that he was consecrated Bishop of Ephesus by the Presbyters of Ephesus:) but his Ministerial only: being therefore exhorted to exercise his Ministerial function only, and to shew himself a good Minister of Jesus Christ, 1 Tim. 4. 6, 14. not to exercise any Episcopal authority; he was questionlesse then no Bishop, but a Minister when this Epistle was compiled.

9. Because though Timothy, in the Postscript of the second Epistle to him, be falsely stiled, *the first Bishop of the Ephesians*, as I shall hereafter manifest, yet in the body and Postscript of the first Epistle, he is named Timothy only, without any mention of his Ephesian Bishoprick; he was therefore no Bishop either of Ephesus or any other place, when Paul sent his first Epistle to him; for otherwise he would have been stiled, the first Bishop of Ephesus in the Postscript of the first Epistle, as well as of the second, as is probable, by the makers of these Postscripts:

10. It would not stand with the Pomp and State of a Bishop, (especially in our dayes) to be commanded or posted up and down, from place to place, in such manner as Timothy was by Paul, 1 Cor. 4. 7. Act. 17. 14, 15. 1 Thess. 1. 3. 1, to 7. Act. 19. 22. Phil. 3. 19. 2 Tim. 4. 9, 21. muchlesse, to Minister to Paul, as Timothy did, Act. 19. 22. but least of all, to carry Pauls Cloak, his Books, and Parchments after him, which Timothy is enjoyned to bring from Treas to Rome, 2 Tim. 4. 13. An office which our proud Prelates would scorn to execute, though Paul himself should command them, as being incompatible with their Episcopal dignity: Timothy therefore being so much at Pauls beck, as to be his Messenger, his Minister, his Cloak-carrier, and Book-bearer (even when some say he was the great Monarchical Prelate of all Ephesus and Asia) was certainly no Bishop, at leastwise no such Lordly Bishop as those of this age are.

2. Secondly. As all these severall reasons evidence Timothy to be no Bishop, so in the next place, I shall manifest him

That Timothy  
was not Bishop  
of Ephesus.

to



to be no Bishop at all of *Ephesus*, at leastwise not the first, or sole Diocesan Bishop of that City, and so by consequence, no Bishop at all, if not of *Ephesus*; since no other Bishoprick is assigned to him. The infallible verity whereof I shall thus demonstrate.

1. First, there is not one syllable in Scripture (wherein the Titles, Offices, actions of *Timothy* are frequently mentioned) which either directly, or by way of necessary consequence, imply *Timothy*, to be either a Bishop, or Bishop of *Ephesus*; which *Paul* in his Epistles to *Ephesus*, and *Timothy*, and *St. Luke* in the Acts, would never have pretermitted, had *Timothy* been Bishop of that famous City.

2. The Scripture makes no mention of *Timothies* being at *Ephesus*, or of his Preaching there, save only that *Paul* besought (not commanded or ordered) him to abide still at *Ephesus*, whiles he went into Macedonia, that he might charge some, that they teach no other Doctrine; neither give heed to fables, and endlesse genealogies, which minister questions rather than edifying, 1 Tim. 1. 3, 4 and to give attendance to reading, to exhortation, to doctrine, till he came thither himself, (which was but a short time after) 1 Tim. 4. 13, 14, 15. *Paul* therefore not instituting *Timothy* any Diocesan Bishop of *Ephesus*, but only beseeching (which was voluntary, not commanding) him, to abide there, (\* till his own return from Macedonia,) both to instruct the people, and to further himself in his own Studies; not to reside there during life; it is an unanswerable argument, that he did not constitute him Bishop of *Ephesus*, as some vainly hence infer: contrary to the 1 Tim. 3. 14, 15.

3. When *Timothy* was thus desired to abide at *Ephesus* by *Paul*, he was || but newly entred into the Ministry, as appears by the 1 Tim. 1. 3 c. 3. 15. compared with, Act. 16. 1, 3, 9, 10, 11, 12. and by the 1 Tim. 4. 6, 10, 12, 13, 14. Now it is not probable that *Paul* would constitute *Timothy* a Diocesan Bishop of all *Ephesus*, yea the very first Bishop of that famous See, being but a youth, so soon as he had ordained him to be a Minister; and before he knew how to behave himself, in the House and Church of God, which then (it seems) he did not, 1 Tim. 3. 15.

4. As soon

\* 1 Tim. 3. 14.  
c. 4. 13. Ger-  
simus. Bucerus,  
De Gubernatio-  
ne Ecclesie: p.  
502. usque 507.

|| Vide Chytrani  
Onomast. in  
Timotheum, &  
Gerisimum Bu-  
cerum: Differ-  
tat. De Guber-  
natio. Ecclesie. §.  
506, to 537.

4. *As soon as Paul returned again from Macedonia to Ephesus, he sent Timothy into Achaia, himself staying at Ephesus in Asia for a season, Acts 19. 22, to 40. and from thence he returned into Macedonia, and through it into Asia, accompanied with Timotheus, and others: Acts 20. 1, to 7. after which we never read that Timothy writ, came or returned to Ephesus. Now if Timothy had been Bishop of Ephesus, it is not probable that Paul upon his return from Macedonia, would have sent him from Ephesus into Macedonia, to Corinth, Philippi, and other Churches there; as he did Acts 19. 22. c. 20. 4, 5. 1 Cor. 14. 17. 2 Cor. 1. 19. Phil. 2. 19. 1 Theff. 3. 1, 2, 6. or that Timothy would have gone from his own Episcopal See, into another Bishops Diocels, and never returned to his own Cure of Ephesus, (which for ought we read he never did after his first departure thence) contrary to Pauls own direction to the Bishops of Ephesus, Acts 20. 28.*

5. *We read, that Paul sent Timothy into Macedonia, Acts 19 22. to preach the Gospel to the Church of God there; that he sent him to the Church of Corinth to bring them in remembrance of his wayes which were in Christ, as he taught every where in every Church, and to work the work of the Lord, 1 Cor. 4. 17. c. 16. 10. and that he accordingly preached Jesus Christ the Sonne of God among them, 2 Cor. 1. 19. That he likewise sent him to the Church of Thessalonica, to establish and comfort them, concerning their faith, 1 Theff. 3. 1, 2, 3, 4. and after that to Philippi from Rome, that he might know the State of the Philippians, he having no man like minded, who would so naturally care for their state as Timothy, Phil. 2. 19, 20. But we never read that Paul sent him to Ephesus either to comfort, exhort, confirm, instruct them, or to know their State after his first departure thence; which he would questionlesse have done, had he been their Bishop, rather than thus have imployed him to other Churches: Timothy therefore was rather Bishop of these Cities and Churches than of Ephesus.*

6. *As Timothy was sent by Paul to the Churches of Corinth, Philippi, and Thessalonica, so he joyns with Paul in his Epistles written to those Churches, directed to him in both their names: witnesse 2 Cor. 1. 1. Phil. 1. 1. 1 Theff. 1. 1. 2 Theff.*

in which Epistles Paul makes frequent mention of Timothy: witnesse 1 Cor. 4. 17. c. 16. 10. Phil. 2. 19. 1 Theff. 3. 2, 6. Moreover he joyns with Paul in writing to the Colossians, Col. 1. 1. and Paul in his Epistle to the Romans, c. 16. 21. remembers his salutation by name to the Church and Saints of Rome, and in his Epistle to the Hebrews written by Timothy as his Scribe, he makes mention of his delivery out of prison by name, Hebr. 13. 23.

\* Note well.

\* But in the Epistle to the Ephesians, written from Rome, long after Timothy was supposed to be made first Bishop of Ephesus, Timothy (which is most observable) neither joyns with Paul in the inditement or salutation, neither doth Paul so much as once name or mention him throughout that Epistle, as he doth in all the other Epistles to the Churches whither he sent him, and in every of his Epistles else to any Church, except in his Epistle to the Galathians. Timothy therefore doubtlesse was not Bishop of Ephesus at this season; else he would have vouchsafed to have joyned with Paul in his Epistle to the Ephesians, as well as in his Epistles to other Churches; or Paul being his special Friend and applauder, would have made some honourable mention and recommendation of him to the Church of Ephesus, (his own peculiar Diocese as some affirm,) as he doth in his Epistles to most other Churches, where he was never Bishop. An unanswerable argument in my opinion, that Timothy was never Bishop of Ephesus, since there is no news at all either from, or of, or to, or concerning him in Pauls Epistle to the Ephesians, of whom he is surmised, to be the first, sole and genuine Bishop, by our Prelates and others.

7. If Timothy were Bishop of Ephesus when Paul writ his first Epistle to him, why then did Paul himself excommunicate Hymeneus and Philetus, and deliver them unto Satan, and not write to Timothy to excommunicate these Hereticks, and play the Bishop in his own Diocese, 1 Tim. 1. 20? yea why did Paul himself, not Timothy lay hands upon the Disciples there ordained, after such time as he was Bishop there, Acts 19. 1, 6, 7? Was it because Timothy was a negligent, or impotent Bishop, unwilling or unable to excommunicate Hereticks, or ordain Ministers? or in truth, because he was no Bishop then and there?

there? Not the first of these, since *Timothy* was neither negligent, nor impotent in his function: therefore the latter, he being then no Bishop, nor yet exercising his Episcopal Jurisdiction there.

8. Had *Timothy* been Bishop of *Ephesus*, when *Paul* wrote his first Epistle to him, no doubt *Paul* when he sent for the Elders of the Church of *Ephesus* to *Miletus* to take his final farewell of them, and made a solemn speech unto them, charging them, To take heed unto themselves and to the flock over the which the Holy Ghost had made THEM BISHOPS, to feed the Church of God, which he had purchased with his own blood, &c. *Act. 20. 17. to 38.* would have made some special mention of *Timothy*, and directed his speech more particularly to him by name, as being the Prime Bishop of that Church, to whom this charge did principally appertain. But *Paul* in that speech of his, makes no particular mention at all of *Timothy*, neither directed he any part of his speech to him, he being none of the Elders of *Ephesus* sent for to *Miletus*, or any of that number whom the Holy Ghost had made Bishops of that flock and Church: he coming along with *Paul* out of *Macedonia* into *Asia* to *Troas* and *Miletus*, *Acts 20. 3, 4, 5, &c.* and so none of the number of Elders sent for and called from *Ephesus* to *Miletus*, to whom this speech of *Paul* was applyed. Therefore questionlesse he was not then Bishop, much lesse sole Bishop of *Ephesus*, as some groundlesly affirm, against this unanswerable text.

9. *Paul* himself, as he sent *Timothy* to *Philippi*, *Troas*, and other Churches, to instruct, confirm, comfort, and inquire of their estates, so he expressly writes to *Timothy*, *2 Tim. 4. 12.* that he had sent *Tychicus* unto *Ephesus*, for the selfsame purpose. Which *Tychicus* as he did write the Epistle of *Paul* to the *Ephesians* from *Rome*, so *Paul* in that very Epistle of his to the *Ephesians*, c. 6. v. 21, 22. acquaints them, That *Tychicus* a beloved brother and faithfull Minister in the Lord, should make known to them all things: whom (saith he) I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. So that if there were any particular Diocesan Bishop of *Ephesus* instituted by *Paul*, this

*Tychicus* (whom *Dorotheus* makes one of the 70 Disciples and Bishop of *Chalcedon* in *Bitinia*) was more like to be the man, than *Timothy*, as these two Scriptures evidence.

10. *Paul* himself makes mention of *Elders* in the Church of *Ephesus* RULING WELL, and labouring in the word and doctrine, and so worthy of double honor, 1 Tim. 5. 17. Which *Elders* he expressly stiles, *Bishops* of *Ephesus*, Acts 20, 27, 28. These therefore being instituted *Bishops* of *Ephesus* even by the Holy Ghost himself, and ruling, feeding, taking the care, and oversight of that Church by his appointment, Acts 20. 27, 28. questionlesse *Timothy* at the selfsame season could not be Bishop there.

That *Timothy* was neither the sole, nor the first Bishop of *Ephesus*.

3. Thirdly, As *Timothy* was neither a Bishop, nor Bishop of *Ephesus*; so much lesse was he the first, or sole Bishop there, as the Postscript of the second Epistle to him, in some late Copies, terms him. Not the first Bishop of *Ephesus*: For, as that Church was first planted by *S. Paul*, who continued there for a season, Acts 18, 19, 20. c. 19. 1, to 41. c. 20. 17, to 38. 1 Cor. 15. 32. c. 16. 8. 2 Tim. 1. 18. and after that resided at *Ephesus* for two years and three moneths space together, disputing daily in the School of one *Tyrannus*, so that all they who were in *Asia* heard the Gospel, Acts 19. 8, 9, 10. during which time of *Pauls* residence there (in all 3. Years) Acts 20. 31. there needed no Bishop to govern and sway this Church, neither is it probable that any Diocesan Bishop was there constituted: So the two first that *Paul* left behind him at *Ephesus* at his first coming thither, to instruct that Church, were *Priscilla* and *Aquila*, Acts 18. 18, 19. during whose abode there, while *Paul* went from thence to *Antioch*, and over all the Countrey of *Galatia* and *Phrygia*, in order strengthening all the Disciples; a certain Jew, named *Apollos*, born at *Alexandria*, an eloquent man and mighty in the Scriptures came to *Ephesus*; Who being instructed in the way of the Lord, and fervent in the spirit, spake and taught diligently the things of the Lord; and began to speak boldly in the Lord: whom when *Aquila* and *Priscilla* had heard, they took him unto them, and expounded to him the way of God more perfectly, Acts 18. 22, to 27. So that *Aquila* whom *Paul* left first at *Ephesus* before *Timothy*, and



and Apollos who thus preached there, may with greater reason be stiled, the first Bishops of Ephesus, than Timothy, whom Paul intreated to stay there only at his last going into Macedonia, Acts 20. 1. as \* most accord. Besides, we read, that Paul at his second coming to Ephesus, before Timothy was constituted Bishop thereof, finding certain Disciples there, about twelve in number, who were only baptised into the baptism of John, and had not received the Holy Ghost since they believed, baptised them in the name of the Lord Jesus, and when he had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied, Acts 19. 1, to 18. Which 12. abiding at Ephesus, as is most probable, by Acts 20. 17, 28, 29. to rule and instruct the Lords flock in that City, may more properly be termed, the first Bishops of the Ephesians, then Timothy, who as he was not the first, so much lesse was he the sole Bishop of that See; as is infallibly evident by Acts 20. 4, 5, 15, 17, 18, 28, 29. Where we read, that Paul returning through Macedonia into Asia, to go to Jerusalem; to the Feast of Pentecost, there accompanied him Gaius of Derbe, and Timotheus; with others: (where Timothy is reckoned to be of Derbe, not Ephesus) All these going before to Troas accompanied Paul to Miletus; who from thence sent to Ephesus, and called to him the Elders of that Church to Miletus. And when they were come thither, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, &c. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made YOU BISHOPS (so the \* Greek, yea the Latine and ancient English translations truly render it) to feed the Church of Christ, which he hath purchased with his own blood, &c. From whence it is apparent:

First, That the Church of Ephesus at that time, had not one but many Bishops, and that by the very institution of the Holy Ghost: (as the Church of Philippi likewise then had, Phil. 1. 1. ) Therefore Timothy could not be sole Bishop there, by Pauls institution, in opposition to the Holy Ghost.

Secondly, That these Bishops knew from the first, day that Paul

\* Bucerus De  
Gubern. Ecclesi.  
p. 505. usque  
510 Cent Magd.  
1. l. 2 c. 10.  
Col. 626.

\* Εὐ δὲ ὑμῶν  
τὸ πνεῦμα τὸ  
ἅγιον ἱδρύσας  
ἐπίσκοποι.  
In quo vos Spi-  
ritus Sanctus  
posuit EPIS-  
COPOS.

Paul came into Asia, after what manner he had been with them at all seasons: and therefore, in all likelihood, were appointed Bishops of Ephesus at the very first planting of that Church, before Timothy was settled Bishop: so that he was not the first Bishop there; but these rather, before, or as soon as he.

Thirdly, That Timothy was neither an Elder, nor Bishop of that Church at this time when Paul took his farewell of it; he coming with Paul out of Macedonia to Miletus, and being none of the Elders and Bishops sent for, from Ephesus, to whom alone Paul directed his speech: who had he then been sole or prime Bishop of that See, Paul would not have stiled the Elders which he sent for, Bishops of that flock, at leastwise he would have made some special mention of Timothy in this speech of his, and given him some particular instructions for the instructing and governing of that Church: Or at least have honoured Timothy so far, as to have made him give this Episcopal charge and instruction to the Elders and Bishops of his own proper Church and Diocese, or to have enjoined them in special manner to reverence, honor and yield him all Canonical obedience as their supreme Diocesan. All which Paul utterly neglects, or forgets to do; or particularly to charge Timothy to take heed to, or feed this flock, he being oft a Non-resident from it, as I have proved. Yea, making such haste to be at Hierusalem by the feast of Pentecost, v. 16. that he could not spare time to goe to Ephesus, he needed not to have sent for the Elders of Ephesus to Miletus to give them these instructions, since Timothy their Bishop was then present with him, to whom he might and would no doubt have imparted them, without further trouble, had he then in truth been Bishop, or sole Bishop of that Church. But this sending for these Elders in this haste, and stiling them Bishops of that flock, and that by the Holy Ghosts own institution, &c. without any mention at all of Timothy, who was none of the Elders sent for from Ephesus, is an infallible evidence, that he was neither Bishop, nor first or sole Bishop of that City.

Fourthly, When Paul exhorted Timothy to abide at Ephesus, there were

were then in that City Elders, who did both rule well, and labour in the word and doctrine, and so were worthy double-honour, 1 Tim. 5. 1. 17. 19. Now these very Elders, as Paul himself affirms, were made BISHOPS of the Church of Ephesus by the Holy Ghost, Acts 20. 17, 28. Therefore Timothy could not be the first, the sole Bishop of the Ephesians, as the false Post-script of the second Epistle to him, files him. Moreover, it was the Apostles manner in those times to place \* many Bishops and Elders in every Church, not to constitute one Monarchical Bishop over many: witnesse Acts 11. 30. ch. 14. 23. ch. 15. 2, 4, 6, 22, 13. ch. 16. 4. ch. 20. 17, 28. ch. 21. 18. ch. 22. 5. Phil. 1. 1. 1 Tim. 5. 17. 1 Pet. 5. 1, 2, 3. Tit. 1. 5, 7. James 5. 14. Hebr. 13. 17. Acts 13. 1, 2. 1 Cor. 14. 29, 30, 31, 32. 1 Theff. 5. 12. 15. Rom. 16. 3, 9, 12. Col. 1. 7. c. 4. 9, 12, 27. which testifie, that there were many Bishops and Elders both at Jerusalem, Corinth, Philippi, Rome, Thessalonica, Colosse, Ephesus, yea in all other Churches in Crete and elsewhere, at one time, by which the Church of God was taught and joyntly governed, as by a Common Council of Bishops and Elders, as g Irenæus, h Ignatius, Cyprian Epist. 6. 12. 28. 46. i Ambrose, k Hierom, and l other antients testifie. Hence m Eusebius and n Eusebius testifie, that Paul and Peter were joynt Bishops of Rome at the same time; and n Tertullian writing of the Church-governors in his age, saith; President noli probati Seniores, &c. that approved Elders (not one Diocesan Bishop) were Presidents over every severall Christian Congregation; and in his Book de Corona Militis, he affirms the same, The rather because it was the usual course in the Primitive times, long after the Apostles to have divers Bishops in and over one and the same Church, not one over many Churches. Thus we read that o Alexander and Narcissus were both Bishops of Jerusalem at the same time; Paulinus and Miletus both Bishops of Antioch together; Theodosius and Agapetus were both Bishops of Synada at the same season. r Valerius and Augustine were both joynt Bishops of Hippo together, by the unanimous consent of the Clergy and people; and when as Augustine, was loath to be joynd a Bishop with Valerius, alleging it to be contrary to the Custom.

\* See Gersomus Emserus. De Gubern. Eccles. p. 302, 303, 304

g Contra hares. l. 4. c. 43, 44. and l. 3. c. 2. h Epist. 5, 6, 7, 8. i Com. in Phil. 1. 1. 1 Tit. 1. 5, 7. k In Eph. f. 4. l Sedulius in Tit. 1. 5. m Contra Hares. l. 1. Hares. 27. Col. 88, 80. Eccles. Hist. l. 3. c. 31. n Apologia contra Gentis c. 39. o Euseb. Eccles. hist. l. 6. c. 8, 10. in the Greek, 7. and 9. in the English. p Socrates, Eccles. hist. l. 5. c. 9. q Socrates l. 7. c. 3. r Possidonius in vita Augustini. c. 8 Cent. Magd. 4. Col. 679. 680.

Custom of the Church, to have two Bishops in one City, they replied, *Non hoc esse inusitatum*, that this was no unusual thing, confirming this both by example of the *African*, and other forein Churches; Whereupon he was satisfied. In the *a* Church of Rome, we know there have been sometimes two, sometimes three, and once four Popes and Bishops at one time, Some adhering to the one, some to the other, but all of them conferring Orders, making Cardinals, and exercising Papal jurisdiction. In the *b* Churches of Constantinople, Alexandria, Jerusalem, Antioch, and Asfrick, during the *Arrian*, *Macedonian*, *Novatian* Heresies, and Schism of the *Donatists*, there were successively two or three Bishops together in them, and other Cities at once; the one orthodox, the other heretical and schismatical. Yea the first Council of Nice, Canon 7. admits the *Novatian Bishops* which conformed themselves to the Church and renounced their Errors, to enjoy the title and dignity of Bishops, and to be associated with the *Orthodox Bishops*, if they thought fit. And *c* St. Augustine would have the *Donatists Bishops*, (where there was a *Donatist Bishop* and a *Catholick*,) if the *Donatists* returned unto the unity of the Church, that they should be received into the fellowship of the Bishops office, with the *Catholick Bishops*; if the people would suffer it; *Poterit quippe unusquisque nostrum honoris sibi socio, copulato vicissim sedere eminentius, &c. utroque alterum cum honore mutuo praveniente. Nec novum aliquid est, &c.* As he there defines; Therefore this was then reputed no noveltie. *Platina d* records of *Rhotaris King* of the *Lombards*, who declined to the *Arrians*, that in all the Cities of his Kingdom, he permitted there should be two Bishops of equal power, the one a *Catholick*, the other an *Arian*; and that he placed two such Bishops in every City. *e* *Danau* proves out of *Epiphanius*, That antiently in most Cities there were two or three Bishops. *f* *Nicephorus* writes, That the *Scythians* near *Ister*, have many and great Cities, all of them subject to one Bishop; But among other people we know, there are Bishops not only in every City, but also in every Village: especially among the *Arabians* in *Phrygia*, and

*a* *Platina*, *Balaminus*, *Lutprandus*, *Albo de vitis Pontificum Theodorici* a *Niem. Zabarel & Marini de Scismate.*  
*b* *Eusebius, Socrates, Nicephorus Tripartita Historia passim. Cent. Mag. 4, 5, 6, 7. c. 10. Augustinus contra Donatum.*

*c* *De Gestis cum Emerito Donatist. Tom. 7. pars 1. p. 781, 782. See M. Cartwrights answer to the Rhemish Testament, on Phil. 1. page 499.*

*d* *In vita Joannis 4. & Martini 7.*

*e* *In Augustinum de heresibus. lib. 53. f* *Ecclesiast. hist. l. 11 c. 34. p. 758.*

and in Cyprus among the Novatians and Montanists; And Epi-  
 phanius writing of the Heresie of the Meletians; saith, That <sup>a</sup> *Concil. lat. cap*  
 in antient times, this was peculiar to Alexandria, that it had <sup>9.</sup> *Surviv. Tom*  
 but one Bishops, whereas OTHER CITIES HAD TWO. <sup>3.</sup> *p. 740*  
 Yea, no longer since then the <sup>a</sup> *Council of Lat. under Innocent*  
 the 3. there were divers Bishops in one City and Diocesse.  
 where there were divers Nations of different Languages and <sup>b</sup> *Surviv. Tom*  
 Customs: Which though this Council disallows where <sup>1.</sup> *p. 210, 222,*  
 there is no necessity, yet it approves & permits where there <sup>226, 343, 419.</sup>  
 is a necessity. Nay, <sup>b</sup> those Episcopal Canons, Constitutions, <sup>165, 414, 467.</sup>  
 Decretalls, which prohibit, that there should be many Bishops in <sup>799. Tom. 3.</sup>  
 one City, or that there should be Bishops in Castels, Villages, <sup>740, 537.</sup>  
 small Towns and Parishes, least the dignity of Bishops should  
 become common and contemptible; Manifest, that before these  
 Canons & Constitutions, (made by \*Bishops themselves) there  
 were many Bishops in one City and Diocesse; and a Bishop  
 in every little Castle, Town and Country Village: To  
 come nearer home, the Statute of 26 H. 8. c. 14. ordaining,  
 that there shall be many suffragan Bishops exercising Episcopal  
 jurisdiction in one and the same Diocesse of England; with the  
 Statutes of 31 H. 8. c. 9. 33 H. 8. c. 31. 34 H. 8. c. 1. which  
 erected divers new Bishopricks in England, and divided one  
 Diocesse into many, both intimate and prove as much.  
 Why then there may not now be divers Bishops in one Ci-  
 ty, one Church, as well as there were in the Apostles times,  
 in the Primitive Church, and former ages, or as well as  
 there are now divers Archbishops and Bishops in one King-  
 dom; divers Ministers in one Cathedral and Parish Church,  
 I cannot yet conceive; unlesse Bishops will now make  
 themselves such absolute Lordly Monarks and Kings, as can-  
 not admit of any <sup>c</sup> equals or corivals with them, and be more  
 ambitious, proud, vain-glorious, covetous, unfociable,  
 than the Bishops in the Apostles and Prinitive times, whose  
 successors they pretend themselves to be in words, though  
 they disclaim them utterly in their Manners, Lordlineffe,  
 Pomp, and supercilious Deportment, which they will not  
 lay down for the peace and unity of the Church of Christ.

Since therefore the Apostles themselves ordained many

E

El-

\*David Blun-  
 dellus, Apologia  
 pro Sententia  
 Hieronimi, sect.  
 3. p. 178, 179.

<sup>c</sup> Nec quenquam  
 jam ferre potest  
 Casarve priore,  
 Pompeiusve pa-  
 trem. Lucan l. 1.



Elders and Bishops in every City and in *Ephesus* too, it is neither possible, nor probable that *Timothy* alone should be constituted sole Bishop of *Ephesus*.

d *Advers. Har.*  
l. 3. c. 3.  
e *Eccles. Hist.* l.  
3. c. 23.  
f *Eccles. Hist.* l.  
2. c. 42, 44, 46.  
g *In Lipom. De*  
*vitis Sancti. l. 1.*  
*de Johanne.*  
h *Cata l. Script.*  
*Eccles. Johannes.*  
i *Onomast. in*  
*Joan.*  
k *Annal.*  
Tom. 1.  
\* *August. Epist.*  
86.

Finally it is recorded by d *Iræneus*, e *Eusebius*, f *Nicephorus*, g *Metaphrastes*, h *Hierom*, i *Chytraus*, k *Baronius*, \* and many others quoted to my hand by *Gersomus Bucerus*: *Dissertatio De Gubernatione Ecclesia* p. 520, to 526. That *St. John* the beloved Apostle, after the Council held at *Hierusalem* *Act.* 15. resorted to *Ephesus*, residing, governing, and instructing that Church (which *Paul* had planted) after *Paul's* departure thence, with the Churches of *Asia* thereunto adjoining, even till *Trajan's* daies; and that though he were banished thence by *Domitian* for a season, yet after his exile he returned thither again, writing an Epistle to that Church during the time of his banishment, *Rev.* 2. 1. which he names before all the other Churches of *Asia*. If *St. John* then kept his residence at *Ephesus*, and ruled that Church by his Apostolical power, even till *Trajan's* daies; how could *Timothy* be sole Bishop and Superintendent thereof? there being no need of a Bishop, where an Apostle was present and resident to govern, by whose divine superior authority and presence all Episcopal Jurisdiction was suspended. To cloze up this particular point, *Petrus de Natalibus*, l. 1. c. 14. *Nauclerus Chronogr.* vol. 2. gen. 6. *Pantaleon de viris Illustribus*, Germ. part 1. *Barholomeus Anglicus in Chronico de sanctis*, and Bishop *Usher* out of them, *De Britannicarum Ecclesiarum Primordiis*, c. 3. p. 31. record; That *Timothy* the Disciple of *Paul*, came into *Britain*, and baptised *Lucius* King thereof, with the whole Nation, and that he was Bishop of *Curie* in *Germany*, and suffered Martyrdom therein on the 3d. day of *December*. Therefore he neither was nor continued Bishop of *Ephesus*, if this be truth. On the other hand. l *Bucolcerus*, m *Fasciculus Temporum*, the n *Century* writers, and o some others record, that *Timothy* survived *St. John*, living till about the year of Christ 108. and was then Martyred in the third Persecution under *Trajan*, or under *Nero*, or *Domitian*. If this were true, and that *Timothy* continued Bishop of *Ephesus* till his death, as the Patriots of our

l *Chronol. Isag.*  
m *De Timotheo.*  
n *Cent.* 1. l. 2 c  
o *Col.* 625.  
o *Niceph.* l. 3 c.  
p *Vincentius*  
*Spec. Hist.* l. 38.  
c. 10.

our Prelates affirm, then by their own doctrine it will necessarily follow, that *Timothy was the Angel of the Church of Ephesus* (which they interpret to be the Bishop of that See) to whom *S. John* writes, *Rev. 2* 1, 5. charging him, that he had left his first love; and therefore admonished him, to remember whence he was fallen, to repent, and do the first works, &c. But it is not credible nor probable, that *Timothy*, a man so pious, so laborious, so vigilant, and so much applauded by *Paul* in most of his Epistles, should be this backsliding Angel of the Church of Ephesus, which (to omit all other a Commentators) the contents of our authorized Bibles of the last translation, affirm to be the Ministers (not the Bishop of that Church, as some Apostatizing Prelates glosse it, against *Acts* 20. 28, 29, 30.) therefore from thence, and all other the premises, I may now safely conclude, that *Timothy* was not a Bishop, nor yet the first, sole or any Diocesan Bishop of Ephesus, as our Prelates groundlessly affirm; whose allegations to the contrary I shall next propose and refell, that so the truth may be more perspicuous.

*Object. 1.* The first allegation to prove *Timothy* a Bishop when *Paul* writ the first Epistle to him, is the Postscript of the second Epistle, which runs thus; *The second Epistle unto Timothy*, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when *Paul* was brought before Nero the second time. Hence *b Bishop White* and others, conclude *Timothy* to be a Bishop.

*Answer.* To which I answer; First, that this Postscript is no Scripture, and all others, (as in *Mr. Perkins* works is proved at large) no part of the Epistle, no Appendix of *S. Pauls*, but a private observation annexed to it, by some Expofitor, Scribe or other, after the Epistle written, without any divine inspiration; as the words themselves demonstrate; *The SECOND Epistle unto Timotheus* ordained the first Bishop of the Church of the Ephesians, was written from Rome, when *Paul* was brought before Nero the second time. Where observe, First, that this Postscript is written, not in the name of *Paul*, but of some third person, as the whole frame of it demonstrates:

<sup>a</sup> Beda in Apoc.  
1. and 2. Aretas  
in Apocal. 2. &  
3. Ambrosius An-  
sbert in Apoc. l. 2.  
& Primasius in  
Apoc. 2. Bright-  
man. Gersonius  
Bucerus De  
Gubern. Eccles.  
p. 205, 393,  
408, 419, 421,  
433, usque 466.  
472, 484, 485.

<sup>b</sup> Preface to the  
Treatise of the  
Sabbath. Bishop  
Downham in  
his consecration  
Sermon, and  
Bishop Hall  
since.

<sup>c</sup> Comment on  
Gal. 6. p. 497,  
498, 499.

\* Perchance  
Theodoret. the  
first in whom I  
find any Post-  
scripts. 430.  
years after  
Christ.

Secondly, that this Postscript is no direction given by Paul to Timothy; as the words (*the second Epistle unto Timothy, ordained the first Bishop of the Church of the Ephesians, was written, &c.*) evidence, but a direction of some Notary or \* Commentator to the Reader, who here speaks both of Paul and Timothy in the third person.

Thirdly, the words *WAS WRITTEN, &c.* in the preterperfect tense, shews this Postscript to be a meer addition of some Scribe or Expolitor, some good space after the Epistle written, not of Paul himself, at the time when he writ it; all the Postscripts of his other Epistles, appearing manifestly not to be his, by the same reason.

Fourthly, it is here called, *the second Epistle unto Timothy*, in relation to the first; and the first Epistle to him, written many years before it, is likewise stiled in the Postscript of it, *The first to Timothy*, with reference to the second. As therefore the Postscript of the first Epistle was certainly added by some Notary after the second Epistle written, since it is called the first in relation to it: so no doubt the Postscript of the second Epistle was annexed to it after the first Epistle, and the second were transcribed and bound up together, by the same party that added the Postscript to the first; the Postscript stiling them thus, the 1. and 2. in regard of their mutual relation one to the other, after they were both conjoyned, and the New Testament and Pauls Epistles, digested into that order and method, wherein now they are placed, both in manuscripts and printed Coppies.

Fifthly, it is very unlikely, that Paul would make such a Postscript as this. For as these words (*was written from Rome, when Paul was brought before Nero the second time*) sound not of Pauls language, but some others; so the second Epistle unto Timothy ordained the first Bishop of the Church of the Ephesians, savour not of his inditing; who never in any of his Epistles to him or others stiles him a Bishop, much lesse ordained the first Bishop of the Church of the Ephesians, neither would he have made such a description of Timothy as this, to Timothy himself.

Sixthly, None of the other Apostles have any Postscripts added

to any of their Epistles; it is likely therefore that Paul guided by the same Spirit, added none to all, or any of his, but that they \* were added by some other, who either transcribed and collected his Epistles together, or commented on them; as were the several Titles both before and over his several Epistles, and the contents before each Chapter, both in manuscripts, and printed Copies.

Seventhly, it is apparent, that the Postscripts of many of Pauls Epistles are forged and false, as \* Mr. Perkins in his works *Baronius* and *Beza* prove them; and that the Postscript of the first Epistle was written not only after the second penned, but likewise three hundred years after Christ or more. For it runs thus, *The first to Timothy was written from Laodicea, which is the chiefest City of Phrygia Pacatiana.* Now Phrygia was not surnamed *Pacatiana* (as \* divers affirm) by any Historians or Geographers till at least three hundred years after Christ; from one *Pacatius*, a General, as is conceived, who subdued it. Since therefore it was not so stiled, till about two hundred years after Christ, this Postscript must needs be added after that time; and so in all likelihood the Postscript of the second Epistle too, being both made by the same author, at the same time; and the first, first, both in time and order, as is most probable neither would Paul doubtlesse make such a Postscript to tell *Timothy*, that *Laodicea* was the chiefest City of *Phrygia Pacatiana*, it being so near to *Ephesus*, and as well known to *Timothy* as to *Paul*. Who, as \* the *Rhemists* and *Baronius* confesse, was never at *Laodicea*, which they proove by *Gal. 2. 1.* and so this Postscript is but a meer falsitie.

Eighthly, This Postscript is directly contrary to the very preface and body of the Epistle, written no doubt by *Paul*; which as it expressly stiles *Timothy* an *Evangelist*, not a Bishop; exhorting him to make full proof of his Ministry; not of his Bishoprick, c. 4. v. 5. So *Paul* therein, and in the first Epistle, ever terms him, his dearly beloved Son, 2 Tim. 1. 2, c. 2. 1. 1 Tim. 1. 2, 18. *A man of God*, 1 Tim. 6. 11. 2 Tim. 3. 17. not a Bishop: and in the 2 Tim. 4. 12. but a little above the Postscript, *Paul* writes expressly to him " he had sent

\* See Mr. Perkins comment. on *Gal. 6. p. 497. 498, 499. where this is largely proved.*

\* Comment on *Gal. 6. p. 497, 498, 499.*

\* See *Tripert. Hist. l. 11. c. 3. Theodoret. Eccl. Hist. l. 4. c. 7.*

the Title of the Chapter. *Socrat. Eccl. Hist. l. 7. c. 3. Niceph. Eccl. Hist. l. 14. c. 11.*

(the first who stile it *Pacatiana*) and those who have lately commented on, and written against this Postscript. *Sirius Conc. Tom. 1. p. 453. Tom. 2. p. 11, 12, 22, 438, 461, 479, 480, 483, 488, 413, 499, 503, 501, 520, 553, 580, 589, 599, 601.*

*Carolus Sigonius de occidentali Imperio. l. 3. p. 90. Cambdens Britania. p. 75.*

\* Mr. Perkins Commentar. on *Gal. 6. p. 497, 798, 799.*

Tychicus to Ephesus to know their affairs, comfort their hearts, and make known to them all things. He being a beloved brother and faithfull Minister in the Lord, Ephes. 6. 21, 22. and neither Timothy his Curate and underling, much lesse his Successor at Ephesus, as is probable.

Ninthly, This Postscript is directly contradictory to many fore-alleged Scriptures, which prove Timothy to be no Bishop, much lesse the first or sole Bishop of the Church of the Ephesians; therefore not to be believed, See Acts 20. 28.

Tenthly, The Postscript it self, but especially the clause of it, ( *ordained the first Bishop of the Ephesians* ) whereon this objection is grounded, is but a late addition, not extant in any of the Fathers works who have commented on this Epistle, (except Oecumenius, who lived 1050. years after Christ; the first in whom this clause of the Postscript is found ) nor in the most antient, best Greek, Latin, Arabick, English, or other Copies and Translations, whether manuscript, or printed, ( of which more anon ) therefore to be rejected, as counterfeit coyn:

d Eccles. Hist.  
l. 3. c. 4. as  
Meredith  
Hammer an  
English Bishop  
Englisht it.  
in his English  
translation of  
Eusebius,

e 2 Tim. 4. 6,  
7, 8, 9. with  
all Expositors  
on this Epistle  
and the Post-  
script of it, if  
of any force  
or truth.

Eleventhly, d Eusebius writes, that Timothy WAS REPORTED TO BE, ( not that he verily was ) the first Bishop of Ephesus; therefore this Postscript either was not in being in his age, or else it had no more credit then a bare report, not sufficient to resolve that Timothy was undoubtedly of a truth Bishop of Ephesus: The first who makes mention of any of these Postscripts is Theodoret, 430 years after Christ, who perchance then added them to Pauls Epistles; but in his Postscripts this clause ( *ordained the first Bishop of the Ephesians*, With that of Titus, *ordained the first Bishop of the Church of the Cretians* ) cannot be found.

Secondly, Admit this Postscript true, and authentical, that Timothy was Bishop of Ephesus when this second Epistle was written, being but a little before Pauls death, yet this is no good proof, that he was Bishop of Ephesus, when the first Epistle was penned, being some 10. or 12. years before, as most conjecture; for if it be a good argument, That Timothy was Bishop of Ephesus, when the second Epistle was written to him; because the Postscript of it only stiles him

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so: it is as good or a better argument for me to say, that Timothy was no Bishop of Ephesus when the first Epistle was directed to him, because neither the body nor Postscript of that Epistle; nor any other Scripture whatsoever, styles him, either a Bishop, or Bishop of Ephesus, though he \* was resident at Ephesus, when the first Epistle was written to him; † but not when the second was sent him; and so should much more have been styled a Bishop, in the first Epistle and Postscript, than in the second. Now all the Prelates and Papist arguments, by which they would prove Timothy a Bishop, are drawn from his first Epistle, (which Ludovicus Capellus, Baronius, and others acknowledge to be written many years before Paul was Bishop of Ephesus) not from his second; the Postscript therefore of his second Epistle is no argument to prove, that he was a Bishop when the first Epistle was written: for why then should not the Postscript of the first Epistle style him a Bishop as well as the second? yea, rather than the second? since the first hath much matter in it, both concerning the offices and qualities of a Bishop, the second very little, or nothing, save only of diligent and constant preaching in season and out of season; which belongs indifferently to all Bishops and Ministers, and is so far from being proper and peculiar to Bishops in these dayes, that it is hardly common to or with any of them; Rare to most of them, and altogether improper for some of them, who like the dunsical Bishop of Dunkeld, think it no part of their Episcopall office, and that they were never so much ordained to preach, but rather to sit mute and domineer like Lords, and that preaching belongs only to Curats, and inferior Ministers, not to Lordly Prelates, who seldom climb now into a Pulpit above once a year, whereas Chrysostom, Augustin, Ambros, Cyril, Hooper, and other Bishops anciently preached once at least every day.

Obj. 2. The second objected allegation is this; that Paul describes to Timothy the office, qualities, carriage, and duties of a Bishop, instructing him how to demean himself in that office, 1 Tim. 3. c. 4, and 5. Therefore he was a Bishop.

Ans. 1. To this I answer: first, that Paul by a Bishop

\* 1 Tim. 1. 3. 4.  
† 2 Tim. 4. 12.  
Ephes. 6. 21.  
22.

f 2 Tim 4. 1. 2.  
g Fox Acts &  
Monuments,  
p. 1153. Nicolaus de Cle-  
mentis de cor-  
rupto Eccl.  
Statu c. 14, 15,  
16, 17, 18, 19.  
Bishop Lath-  
ams Sermon  
of the plough

See the Rhe-  
mists in their  
Preface to this  
Epistle.

*h* Hierom,  
Ambrose,  
Chrysostome,  
Sedulius, Pri-  
masius, Theodo-  
ret, Theophylast,  
Remigius, Ra-  
banus Maurus,  
Anselmus, Oe-  
cumenius,  
Aleris, Lom-  
baid, Bruno,  
with all late  
Expositors on  
1 Tim 3. Phil.  
1. 1. Tit. 1. 5,  
7. Acts 20.  
17. 28. and  
Mr Cartwright  
in his Answer  
to the Rhe-  
mists Preface.  
*i* Non solum  
Timotheum sed  
et omnem per  
hoc admonet  
Episcopum, Oe-  
cumenius in  
1 Tim. 5. 1.

*k* 2 Tim. 3. 16.  
1 Tim. 6. 1, 10  
21.

in this Epistle means no Diocesan Bishop in dignity and degree above a Presbyter, but only such a Bishop as was equal, the same, and no wayes different from an Elder; as all the *h* Fathers and most modern Expositors on this and other Texts accord. Such a Bishop I acknowledge Timothy to be and so this instruction to him implies; but that he was a Diocesan Bishop, superior in dignity to, or different in order from a Presbyter, this text and argument cannot evince.

Secondly, Admit it meant of a Diocesan Bishop, yet it follows not thence, that Timothy was such a one: this Epistle being written rather to instruct others than Timothy, who was so well tutored before, both by his Grandmother Lois, and Paul, 1 Tim. 6. 12. 20. c. 4, 6, 14. 16. 2 Tim. 1. 5, 6, 13, 14; c. 2. 2. c. 3. 10, 14, 15. but for a pattern of the qualification and duty of Ministers; to direct the Church in all future ages, (who have inserted it into their Canons, Pontificals, and forms of ordinations or consecrations of Bishops and Ministers,) rather then to inform Timothy at that time: whence in both these Epistles there are some predictions of the Apostacy and degeneracy of the last times; more necessary for others than Timothy to know, 1 Tim. 5. 24, 25. c. 6. 15. c. 4. 1, to 7. 2 Tim. 3. 1, to 10.

Thirdly. There are in the same Chapter instructions given, concerning Deacons, Widows, and others; yet Timothy was neither Deacon nor Widow; which being necessary for the Church of God, and for Timothy also to know, as he was an Evangelist, a Fellow-helper and Assistant of Paul in his Ministerial and Apostolical function, and as his delegate to order and regulate the Church accordingly, argue him to be no more a Bishop, as is surmised; then that every Minister and Christian for *k* whose instruction and direction this Epistle was written as well as for Timothies are Bishops; or then any Archbishops, or Bishops instructions to their Archdeacons, Vicars Generals, Chancellors or Officials for Ecclesiastical affairs, or Visitations, argue them to be Archbishops or Bishops.

Fourthly, We read of divers books, concerning the office and regiment of Kings, of Magistrates, and dedicated  
to

to young Princes, and others who were neither Kings, Magistrates, nor Captains; of divers tractates concerning Bishops, inscribed to such who were no Bishops; yet the dedicating of such Treatises to them, did neither constitute or necessarily imply them to be Kings, Magistrates, Captains, Bishops. Why then should this Epistle to Timothy, wherein are some things concerning the Office, Qualities, and Duties of a Bishop, prove him convincingly to be such a one.

Obj. 3. The third evidence to prove Timothy a Bishop, is taken from the 1 Tim. 5. 22. Where he is enjoined, *to lay hands suddenly on no man*; that is, to ordain no man suddenly, a Minister. Therefore certainly he was a Bishop, because none but Bishops have power to ordain Ministers.

Ans. 1. I answer first, that the laying on of hands hath divers significations in Scripture. Sometimes, it is taken, for an apprehension of another as a Malefactor, to punish, or bring him to judgement for his offences, Exod. 24. 11. Esther 8. 7. Gen. 37. 22. Exod. 6. 13. Nehem. 13. 21. Luke 21. 22, in which sense it may be well taken here, as the preceding verses evidence. Sometimes it is used for reconciliation of persons at variance, Job 9. 33. Sometimes for benediction or blessing of another, Mat. 9. 15. Sometimes for curing and healing, Mark 5. 23. Mat. 19. 18. Mark 6. 5. Luke 4. 40. Sometimes for confirmation, as many affirm, Acts 8. 17, 18, 19. Sometimes for ordination, as Acts 6. 6. cap. 8. 17, 11. cap. 13. 3. 1 Tim. 4. 14. 2 Tim. 1. 6. Acts 19. 6. In which of these senses it is here meant is \* not certainly resolved, and so no inference can be infallibly raised thence.

Secondly, Admit it meant of ordination, as most conceive it; yet that proves not Timothy to be a Bishop, since not only Apostles, Evangelists, and the Apostles fellow-belpers had power of ordination, as they were such, Acts 1. 22, 25, 26. c. 6. 6. c. 8. 17, 18. c. 13. 1, 2, 3. c. 14. 23. c. 19. 6. Tit. 1. 5. 2 Tim. 1. 6. but even Presbyters themselves: Acts 9. 17. c. 13. 1, 2, 3. c. 14. 23. 1 Tim. 4. 14. and Timothy might exercise this power in all or either of these respects, not as a Bishop, which for ought appears he never was; neither read we in

\* Divum Basilium ita interpretatus est, quasi nihil hujus capituli ad ordinationem pertineat. Occurrit enim in 1 Tim. 5. 22.

Scripture that ordination belongs of right to Bishops, as Bishops; muchlesse, that it is appropriated unto them. Of which more fully hereafter.

*Obj. 4.* The fourth Objection to prove Timothy a Bishop, is this; that he is commanded to rebuke such as sinned openly before all men, that others might fear, 1 Tim. 5. 20. Therefore he was a Bishop.

*Ans.* I answer, that the argument is an inconsequent.

*First,* Because he might do this as an Evangelist, or as Pauls associate or substitute, by vertue of his Apostolical authority, not of his own Episcopal Jurisdiction, as Bishops Officials, Chancellors and Vicars General, rebuke, correct and visit others, not in their own names, or by their own authority, but their Lord Bishops.

*Secondly,* He might do this as a Minister, every Minister having power sufficient in the publick Ministry of the word, openly to rebuke all sins and sinners, Isaiah 5. 8, 1, &c. Ezech. 2. 2 Tim. 4. 2, 3. Tit. 1. 13. c. 2. 15. Mark 6. 18, 19, 20. 2 Sam. 12. 7.

*Thirdly,* He might do this as a private Christian; every Christian being enjoined in any case to rebuke his Neighbour, and not to suffer sin upon him, Levit. 19. 17. Prov. 9. 8. Eccles. 9. 5. and so is every Magistrate to do, Nehem. 13. 11, to 31. Psal. 141. 5. Psal. 101. 5. 8. This therefore is no argument of any Episcopal Jurisdiction; the rather, because this rebuke was to be publicly in the Church before all, not in a private Chamber or Consistory Court, (as all expositors accord) in which our Bishops pronounce their Censures.

*Obj. 5.* The fifth argument to prove Timothy a Bishop, is the 1 Tim. 5. 19. Against an Elder receive not an accusation, but before two or three witnesses. He had power to receive an accusation against Ministers, that so he might correct them; therefore he was a Bishop.

*Ans.* I answer first, that this is a meer *Non sequitur*.

For 1 He might have this power, to receive such accusation as an Evangelist, and Pauls Coadjutor.

*Secondly,* As Pauls Delegate or Official; as our Bishops Officials, Vicars and Chancellors now exercise Episcopal Jurisdiction under them; as their substitutes only, not by any

any inherent Episcopal dignity or authority in themselves.

Thirdly, He might do it by the appointment and mutual consent of the people, who had power in any differences, to constitute any man a Judge, though no Bishop, 1 Cor. 6. 1, to 7.

Fourthly, He might do it only as an Elder; Elders having power to rule well, 1 Tim. 5. 17. and so by consequence, to receive accusations,\* and to correct Delinquents by reproofs or Ecclesiastical Censures, with the consent of the Congregation, 1 Cor. 5. 4, 5, 11, 12 c. 6. 1, to 7. Gal. 6. 1. 2 Thess. 3. 14, 15. Mat. 18. 17.

Fifthly, I had almost added, that he might have done it as an Ecclesiastical high Commissioner, but that I considered, that he was not so much as to receive an accusation, against an Elder, but under two or three witnesses at least, first examined; and our Ecclesiastical Commissioners and Bishops are so far from this divine Apostolical precept, by which they would prove Timothy and themselves to be Bishops *jure divino*, that they will pursue, silence, suspend, imprison Ministers and Elders, and put them to self-accusing\* ex officio oaths, upon every apparition; jealousy, suspicion, and private accusation of any Drunkard, Rascal, without two or three witnesses or accusers, first examined against them, and brought face to face. A direct proof, that neither they nor their present proceedings are *jure divino*.

Ans. 2. Secondly, I answer, that by Elder in this Text, (as \* many conceive) is not meant a Presbyter, or Minister, but an ancient man, as it is taken in the first verse of the Chapter: so as it proves not, that Timothy had any Ecclesiastical Jurisdiction over the Elders that were Ministers of Ephesus, who ruled that Church, v. 17. and were the Bishops of it, Act. 20. 28. Where Paul enjoins them, to take heed to themselves; as having no superintendent paramount them; not giving Timothy any charge to take heed to them.

Thirdly, Admit these Elders were Ministers, yet Timothy had no judicary power over them, to suspend or correct them: since v. 1. he is expressly enjoined, not to rebuke an Elder, but intreat him as a Father: which is far from giving him any such Episcopal Jurisdiction over them as our Bishops now exercise and usurp; using godly Ministers and

\* See Gersomus Bucerus, and Dr. Rutherford's due Right of Presby-series.

\* Conference at Hampton Court, p. 89, 90. Melvini Cella Commissionis Anatomia. Fullers argument, 1607. The Petition of Grievances 7. Jacobi. \* Chrysost. Theodoret. Theophilast. Oecumenius, and others on this text. The Brethren of London in K. Henry the 8. his days in their Letter to Thomas Phillips. Fox AEs and Monuments, p. 951.



rating and treating them, rather like dogs and scullions, than Elders, or Fathers.

*Fourthly*, The words are not, that he should not excommunicate, suspend, convent or censure an Elder, but that he should not receive an accusation against him, but before two or three witnesses. Now to condemn or censure, is one thing, to receive an accusation, another. The first none but a Judge or chief Officer can do; the second, every Register, Clerk, Informer, or under Officer; \*Yea, every private Christian is capable to receive an accusation, and every ordinary Minister too, against another superior to him in age, estate, or place, either privately to admonish him that is accused, of his fault, or to reprove him for it; or to counsel him how to repent and redress it; or to comfort him if he be dejected with it, or to inform against him to the Magistrate, or whole Congregation, or to pray to God for his amendment, Mat. 18. 15, 16, 17. Levit. 19. 7. Gal. 6. 1. 2 Thess. 3. 14, 15. 1 Tim. 5. 20, 24. Tit. 1. 10, to 14. 2 Johan. 10. 11. Jud. 22. 23. which well expound this text.

\* See Davidis  
Blondelli Apolo-  
gia, Sess. 3. 4.

*Fifthly*, The true meaning of this text is this, that Timothy and other Christians of what quality soever, especially Ministers, should not lightly receive or believe any ill report, chiefly of an Elder or Minister, without sufficient testimony of the truth thereof by two or three able witnesses; as will plainly appear by paralleling it with Psal. 15. 3. Numb. 35. 30. Deut. 17. 6. c. 19. 15. 17. Heb. 10. 28. and with Mat. 18. 15, 16, 17. where our Saviour saith thus. Moreover, if thy Brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy Brother: But if he will not hear thee, then take with thee two or three more, that in the mouth of two or three witnesses, every word may be established; and if he shall neglect to hear them, tell it to the Church, and if he neglect to hear the Church, let him be unto thee as an heathen man and publican. A perfect Commentary on this text of Paul, and a direct censure of our Bishops ex officio Oathes, and proceedings by the parties own self-accusing Oath and answer, without or before witnesses produced.

*Sixthly*,

Sixtly, This text (admit it gives power to Timothy to take an accusation against an Elder before two or three witnesses; ) yet it excludes not the other Elders of Ephesus from having like power with him; it gives him not any sole power to hear and determine complaints without the other Elders assistance or consent, \* but together with th<sup>m</sup> Mat. 18. 19. 1 Tim. 5. 17. Act. 20. 28. Hence the fourth Council of Carthage, Can. 23 and after it Gratian Caus. 15. Quest. 7. Cap. Nullus, Decree, That a Bishop should hear no mans cause without the presence of his Clerks; and that the sentence of the Bishop should be void, unless it were confirmed with the presence and assent of the Clergy. Which is likewise affirmed and practiced by Tertullian, Apologia c. 29 St. Cyprian Epist. 6. 22, 28, 46. Clemens Alexandrinus, Strom. 1. 7. Origen. Homil. 11. in Exodum & Hom. 7. in Josh. Basil. Epist. 75. Ambrose Epist. 1. 20. Epist. 80. ad Syagrium. Rufinus Hist. 1. 10. c. 9. Cyril. Epist. ad Johannem Antiochenum Gregory Epist. 1. 11. Epist. 49. Hierom. Epist. ad Demetriadem and others. Yea, Gratian. Caus. 15. qu. 7. proves out of the Councils of Hispalis, Agatha the first, Carthage the second and fourth, and Gregory (whole words and Canons he recites at large) that a Minister, Presbyter, or Deacon cannot be punished, or deprived by the Bishop alone, but by a Synod or Council, and that the Bishop cannot hear or determine the causes of Clergy men alone, without associating the Elders of the Church, or other adjoyning Bishops, with him; for which cause \* many antient Councils decreed, that there should be two Councils kept, in each Province every year, to hear and determine all Ecclesiastical causes and controversies. This text therefore proves nothing for Timothies Ecclesiastical or Episcopal Jurisdiction, being written rather for the Churches, and Ministers future, than Timothies present instruction, as || Gersonus Bucerus rightly observes. Finally learned \* Doctor Whitaker hath long since assailed this objection in these words: That Timothy is commanded not rashly to admit an accusation against an Elder, this proves not, that Timothy had power or dominion over Elders. For according to the Apostles mind, to receive an accusation, is to bring a crime to the Church, to bring the guilty person into Judgement, openly to reprove, which

\* See Davidia  
Blondelli Apolo-  
gia, Sect. 3.  
Smellinmus,  
Mr. Rutherford  
due Right of  
Presbyteries.

\* Concilium An-  
tiochenum, Can.  
20. Gratian  
Distin. 18.  
Conc. Africa-  
num, Can. 18.  
Chalcedonense.  
Can. 19. Ni cen-  
Can. 5. Toletan-  
3. Can. 18. Syno-  
dus Francica.  
Annot 42. Conc.  
Melenſe, Can.  
31. with many  
others.

|| Dissertatio de  
Guber. Ecclesia  
p. 506, 507,  
508.

\* Controv. 4.  
Quest. 1. c. 2,  
Sect. 16.

not.

rating and treating them, rather like dogs and scullions, than Elders, or Fathers.

Fourthly, The words are not, that he should not excommunicate, suspend, convent or censure an Elder, but that he should not receive an accusation against him, but before two or three witnesses. Now to condemn or censure, is one thing, to receive an accusation, another. The first none but a Judge or chief Officer can do; the second, every Register, Clerk, Informer, or under Officer; \*Yea, every private Christian is capable to receive an accusation, and every ordinary Minister too, against another superior to him in age, estate, or place, either privately to admonish him that is accused, of his fault, or to reprove him for it; or to counsel him how to repent and redress it; or to comfort him if he be dejected with it, or to inform against him to the Magistrate, or whole Congregation, or to pray to God for his amendment, Mat. 18. 15, 16, 17. Levit. 19. 7. Gal. 6. 1. 2 Thess. 3. 14, 15. 1 Tim. 5. 20, 24. Tit. 1. 10, to 14. 2 Johan. 10. 11. Jud. 22. 23. which well expound this text.

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|| Dissertatio de  
Guber. Ecclesia  
P. 506, 507,  
508.  
\* Centrov. 4.  
Quest. 1. c. 2.  
Sect. 16.

not.

not only Superiors may do, but also equals and inferiors. In the Roman Republike, Knights did judge not only the people, but also the Senators, and Patricii. And certainly it seems not that Timothy had such a Consistory or Court, as was afterwards appointed to Bishops in the Church. What this authority was, may be understood by that which follows; Those that sin rebuke before all, which equals also may do. Thus Bishops heretofore, if any Elder or Bishop had an ill report, referred it to the Ecclesiastical Senate or Synod, and condemned him, if he seemed worthy by a publick judgement, that is, they did either suspend, excommunicate or remove him. The Bishop condemning nocent Elders and Deacons, not with his own authority alone, but with the judgement of the Church and Clergy. Those who were thus condemned, might lawfully appeal to the Metropolitan; but he could not presently alone determine what seemed good to him, but permitted the Synod to give sentence, and what the Synod decreed was ratified. The same Answer Martyn Bucer. *De vi & usu. S. Ministerii*, Dr. Andrew Willet *Synopsis Papismi. Cont. 5. Gen. Quest. 3. part 3. in the Appendix*, and Gersomus Bucerus *De Gubernat. Ecclesie*

\* Vide p. 450, usque 524. and David Blondellius. *Apologia pro sententia Hieronima de Episcopis & Presbyteris*, Secti. 3.

\* page 300, to 398. (where this objection is most fully cleared by Councils, Fathers, and other authors testimonies) give unto this place: so that it makes no proof at all, that Timothy was a Bishop. From all these premises I may now safely conclude, that Timothy was neither a Bishop, nor Bishop of Ephesus, nor first, nor sole Bishop of that See, as many overconfidently, and erroneously affirm.

\* See Gersomus Bucerus p. 518, 519.

Obj. 6. If any in the sixth place object, that \* diverse of the antient Fathers, as Dionysius Arcopagita, Hierom, Ambrose, Dorotheus, Theodoret, Chrysostom, Epiphanius, Eusebius, Gregory the great, Polycrates, Primasius, Isidor Hispalensis, Beda, Anselm, Rabanus Maurus, Oecumenius, with many modern writers affirm, Timothy to be Bishop, and first Bishop of the Ephesians; therefore he was so.

p Eccles Hist. l. 3 c. 4 as Merediti Hammer, a Bishop Eng bishop it.

Ans. I answer first, that as some of these Fathers are spurious, and not to be credited, so many of their testimonies are ambiguous, if not contradictory. p Eusebius writes, that Timothy IS REPORTED to be the first Bishop of Ephesus, and Titus of the Church of Crete: which is rather a denial than



an affirmation that he was Bishop there in truth. \* Theodoret and Beda affirm him, to be Bishop of all Asia, not of Ephesus only, and so an Archbishop rather than a Bishop. Their Testimonies therefore being so discrepant and dubious, are of no validity.

\* In 1 Tim. 3.

Secondly, || Many of the Fathers affirm Peter to have been Bishop of Rome, and to have continued Bishop there for divers years; yet q. Masilius Patavinus, r. Carolus Molineus, with sundry other late Protestant Writers, both foreign and domestic, affirm, and substantially prove by Scripture and reasons, that Peter was never at Rome, nor yet Bishop thereof. As therefore their bare authorities are no sufficient argument, to prove Peter Bishop of Rome, (the foundation of the Popes Supremacy) so neither are they sufficient to evince Timothy Bishop of Ephesus.

|| See Dr. Reynolds conference, with Hart, p. 213. q. Defensor Pacis, pars 2. c. 16. Ulicus Veleus, Petrus non venisse Romam, neque illuc passus est.

r. Senatus Consultus Francia contra abusus Paparum. p. 162, to 172. f. Dr. Reynolds conference with Hart, c. 6. Divis. 3 p. 210, to 218. Balas in Aft. Rom. Pontif. l. 1. Prasatio. Christopher Carlile his S. Peters Life and Peregrination, proving that Peter was never at Rome. R. Bernard his fabulous foundation of the Popedom.

Thirdly, These Fathers affirm not Timothy to be sole Bishop of Ephesus, or to be a Diocesan Bishop, or such a Bishop as is superiour to a Presbyter in Jurisdiction or Degree; the thing which ought to be proved; and if they affirmed any such thing, yet seeing the fore-alleaged Scriptures contradict it in a most apparent manner, they are not to be credited against the Scriptures testimony.

Fourthly, The Fathers term him Bishop of Ephesus; not because he was any sole Diocesan domineering Bishop there, as the objectors pretend; but because he was left by Paul to teach and instruct them for a space, till he returned from Macedonia, and to order that Church jointly with the other Bishops and Elders thereof; and being one of the eminentest Pastors of the Church, next after Paul, who planted it; the Fathers term him, the Bishop of Ephesus, in that sense only as the styled Peter, Bishop of Rome and Antioch, James Bishop of Jerusalem, Mark Bishop Alexandria, and the like; (\* not that they were Bishops properly so called, or such as ours are now; but only in a large and general appellation,

\* Fox Aft. and Monuments, p. 1465. Gersomus Buserus De Gubernat. Eccl. p. 432. u/g; 500, 519, 520, to 540.

pellation, because they first preached the Gospel to these Churches) And that to no other purpose, but to prove a perpetual succession of Presbyters, and doctrine in those particular Churches, from the Apostles time till theirs, naming the eminentest Minister for parts and gifts in each Church, the Bishop of that Church, all which appears by *Irenæus*, *U Tertullian*, and *x others*; who call them Bishops only for this purpose, to derive a succession of Ministers, and doctrine from the Apostles. He that would receive a larger answer to this objection, let him read *Gersomus Bucerus*, de Gubernatione Ecclesiæ, p. 518, to 524. 436, to 498 usque 530, 438, 539. and *Davidi Blundelli Apologia*; which will give him ample satisfaction.

t Advers. Hæreses, l. 3 c. 2,  
3. l. 4 c. 43.  
44. 45.  
u De Præscriptionibus advers. Hæreticos.  
x Eusebius Eccles. Hist. l. 5. c. 12 21.  
Fox AEs and Monuments, p. 1465.

Obj. 7. If any finally object, that *Paul desired Timothy to abide still at Ephesus, when he went into Macedonia*, *1 Tim. 1. 3.* and that the Greek verb *permanere* signifies a constant residence or abiding in one place. Therefore *Timothy* was Bishop of *Ephesus*: which if it be a solid Argument, proves many of our Court Non-resident Prelates and Ministers, to be no Bishops (because they reside and abide not, much lesse preach and keep hospitality on their Bishopricks, and Benefices) rather than *Timothy* to be Diocesan Bishop of *Ephesus*.

Ans. 1. To this I answer, first, that the argument is a grosse inconsequent. For *Timothy* might abide thus at *Ephesus* as an Evangelist, as an Elder, as *Pauls* assistant, or substitute only; as an ordinary Minister, not as a Bishop; his abiding therefore at *Ephesus* is insufficient to prove him a Diocesan Bishop of that See.

Secondly, *Paul and Titus ordained Elders, in every Church to abide and continue with their flocks*, *Acts 14. 23. Tit. 1. 5. 7.* yet the Opposites deny these Elders to be Diocesan Bishops.

Thirdly, Every ordinary Minister is to reside and abide upon his Cure, *Rom. 12. 7, 8. 1 Cor. 7. 20. Jer. 23. 1. 5.* If this argument therefore were solid, every Minister should be a Diocesan Bishop: and that more properly then our Non-resident Bishops, Curates, who are seldome at their Cures.

\* Acts 18. 19.

Fourthly, *Paul left x Aquila and Priscilla at Ephesus to abide*

abide there; Will it therefore follow, that they were Diocæsan Bishops of the Ephesians? If not, then the argument is invalid.

Ans<sup>r</sup>. 2. Secondly, I answer, That Timothy was to abide at Ephesus only for a season, till Pauls return out of Macedonia, and no longer, 1 Tim. 3. 14, 15. c. 4. 13, 14. after which he went with Paul from Macedonia into Asia to Troas, Acts 20. 4, 5. and from thence to Italy, Philippi, and Rome, Heb. 13. 23. Phil. 1. 1. c. 2. 19. Col. 11. 1. Tim. 4. 9, 13. he being never resident at Ephesus, (for ought appears in Scripture or authentique story,) after Pauls return out of Macedonia. His abode therefore at Ephesus being but for so short a time, and he so great a Nonresident from it afterward, cannot possibly argue him to be a Diocæsan Bishop of that Church.

Ans<sup>r</sup>. 3. Thirdly, the Greek word *permanere* to abide, is oft applied in Scripture to a short abode, for a day or two, or some little space, as well as to a perpetual fixed residence; Mat. 15. 32. Mark 8. 2. So it is in the objected text; where it is put only in opposition to Pauls journey into Macedonia; in respect whereof Timothy continuing at Ephesus till his return, might be truly said, to abide there, though after his return he removed thence to other Churches; as Gersomus Bucerus, De Gubernatione Ecclesie, p. 532. to 581. observes.

Ans<sup>r</sup>. 4. Fourthly, Paul did not injoin, but beseech Timothy to abide at Ephesus: therefore his residence there was but arbitrary at his own pleasure, not coactive; not enjoined by vertue of any Episcopal office, or obligation: this Text therefore cannot prove Timothy to be Bishop of Ephesus, no more than his stay at Corinth, and other places whether Paul sent him, prove him to be Bishop of those Churches.

Ans<sup>r</sup>. 5. Finally, Admit Timothy to be both the first and sole Bishop of Ephesus, which is false; yet this makes nothing for, but against our Hierarchical and Diocæsan Bishops: for Ephesus was but one City, one Parish, one Church, one Flock and congregations; as is evident by Acts 20. 17, 28, 29.

Timothy no Diocæsan Bishop of Ephesus.

c. 18. 24, 25, 26. c. 19. 1, to 18. Ephes. 1. 1. c. 4. 4, 16. c. 21, 22, 23. 1 Tim. 1. 3. c. 5. 17, to 23. Rev. 1. 20. c. 2. 1. So that the argument from this examples is but this; Timothy was only Bishop of one City, Parish, Church, Flock and Congregation, not of many: Therefore all Bishops ought to be so too, as well as he.

Obj. If any object, that the City of Ephesus was a Diocels; for it had many Elders, therefore many Parishes, and Congregations? Acts 20. 17. 28. 1 Tim. 5. 17.

Ans. 1. I answer, that the argument follows not; For first, in the Apostles times, and in the primitive Church, every particular Church and Congregation had many Bishops, Elders, Ministers, and Deacons in it, who did jointly teach, and instruct it, and likewise govern and order it by their common Counsel and consent; as is evident by Acts 1. 14, to 26. c. 2. 1, to 47. c. 3. 1. c. 4. 3, 8, 9; 20, 21, 23, 31, to 37. c. 5. 18, to 33, 42. c. 6. 1, to 9. c. 11. 29, 30. c. 14. 23. c. 15. 2, to 23, 25, 32. c. 20. 17, to 30. c. 21. 18. Phil. 1. 1. 1 Tim. 5. 4, to 14. c. 5. 17. Tit. 1. 5, 7. James 5. 14. 1 Cor. 14. 23, to 33. Hebr. 13. 17. 1 Thel. 5. 12. Ignatius Epist. 5, 6, 8, 9, 10, 11, 13, 14. Polycarpus Epist. ad Philippenses, Irenaeus contra Heres. l. 3. c. 2. l. 4. c. 43, 44. Tertul. Adversus Gentes, Apolog. c. 39. St. Cyprian Epist. 6, 12, 28. Clemens Alexandrinus, Strom. l. 7. Ambrose Epist. l. 10. Epist. 80. Hieronimus, Sedulius, Chrysostomus, Primasius, Remigius, Haymo, Rabanus Maurus, Oecumenius, Theophylact, Anselmus, Petrus, Lombardus, and sundry others, in their Commentaries, and expositions upon Phil. 1. 1. 1. Tit. 5. Acts 15. and 20. 17, 28. The fourth Council of Carthage, Can. 22, 23, 24, 24. The Council of Aven, under Ludovicus Pius. Can. 8. 10, 11. The 12. Council of Toledo, Can. 4. and all Writers generally accord.

Secondly, We at this day, have many Prebends, Canons, and Ministers in every Cathedral and Collegiate Church, yea in every Colledge in our Universities, and elsewhere; yet but one Church and Congregation.

Thirdly, We have in many other Churches in the Country where the Parishes are large, and there are divers Chapels of ease, many Curates and Ministers; yet but one Church,

Church, one Parish, not a Diocess; neither is the chief Minister either a Bishop or Diocesan, though he have divers Curates and Ministers under him, to assist him in his Ministry: yea in many places where there is but one Church, no such Chapels of ease, and the Parish great, we have several Ministers, Lecturers, and Curates, in some 4. or 5. in most 2. or 3. yet no Diocess, no Bishoprick. Neither is this a Novelty, but an antient constitution, not only instituted by the Apostles, and continued ever since, but likewise enjoyned by the \* Council of Oxford under Stephen Langton Archbishop of Canterbury in the year of our Lord, 1222. which decreed, That in all Parish Churches, where the Parish is great, there should be 2. or 3. Presbyters at the least, according to the greatness of the Parish, and the value of the Benefice; lest that one only Minister being sick, or otherwise debilitated, Ecclesiastical-Benefits (which God forbid) should be either withdrawn, or denied to the Parishioners that were sick, or willing to be present at divine offices. The multitude or plurality therefore of the Elders in the Church of Ephesus, is no argument at all to prove, that it was a Diocess; or that Timothy was a Diocesan Bishop, because he had Ministers and Curates under him; for then our Deans, Archdeacons, and Pluralists, who have many Livings, Chapels, (and so many Curates and Ministers) under them, should be Diocesan Bishops too by this reason.

\* Johannes de Aleo, Constit. provin. fol. 122. Lynd provin. Constit. l. 3. Tit. De Parochiis, fol. 134.

Secondly, I answer, that admit there were divers Churches and Congregations in Ephesus, which is very improbable, the greatest part of the Citizens being Idolaters, and the City it self a great Worshiper of the Goddess Diana, and of the Image which fell from Jupiter, Acts 19. 21. to 41. yet it cannot be proved, that Timothy was chief Bishop and Superintendent over all these Churches, but only of one of them: as every Minister and Bishop of England is a Minister and Bishop of the Church of England, but not a Minister and Bishop in and over all the Churches of England, but in and over his own Parish-Church, and Diocess only. For Paul himself (who planted that Church, || resided in it for || Acts 19. 10; three years space, during which time there was no Diocess in



san Bishop of it but himself) expressly calls the *Elders of the Church of Ephesus, BISHOPS and Overseers of that Church, and that by the Holy Ghosts own institution; and thereupon exhorts them, to take heed to all the flock; and to feed and rule that Church of God, which he had purchased with his own blood, Acts 20: 28. 1 Tim 5. 17.*

\* See Meastym-  
nus Answer  
to Bishop  
Hall's Remon-  
strance, p. 48.  
to 54. printed  
1640.

Since therefore every one of these Elders by the Holy Ghosts institution, and Pauls resolution was no other, but a Bishop over his own flock, (if several,) both to instruct and rule it; it is certain, that *Timothy* (if he were a Bishop of *Ephesus*, and there were many Churches in it) was only Bishop of one of them, not of all; and so no Diocesan Bishop, as our Prelates and their Flatterers vainly pretend. *Timothy* therefore \* being neither a Bishop, nor first, sole, or any Bishop of *Ephesus*, or of any other place, or if a Bishop, no Diocesan Bishop, but of one Church and congregation only, as these premises evidence; all our Prelates inferences drawn from his example to prove their Episcopal Authority and Jurisdiction *Jure Divino*, (which for the most part hang upon his Episcopal rochet only) fall quite to ground, and their pretended *divine* Episcopal Authority together with it:

Question 2.

I now proceed to the next Question, *Whether Titus were Bishop, or Archbishop of Crete?* Wherein I shall likewise discuss these two Questions. *Whether the power of ordination belongs only to Bishops, not to Presbyters? And whether this Paradox of the Prelates be true, that Ordainers are greater in Jurisdiction and degree than those that are ordained?*

What ever the common bruit and error of these or former times conceive, under correction, I perswade my self, that *Titus* was no Bishop nor Archbishop of *Crete*: and that for these ensuing invincible reasons.

First, Because the Scripture never terms him a Bishop; nor *S. Paul*, who often styles him, his Partner and Fellow-helper concerning the *Corinthians*, (not *Cretians*;) the Messenger of the Churches, (not Bishop) and the glory of Christ, 2 Cor. 8. 2, 3. 6, 16. his Son, *Titus* 1, 6. his Brother, 2 Cor. 7. 6, 13, 14. never a Bishop, as some would make him.

Secondly,

Secondly, Because his chiefest imployment was to the Church of Corinth, after that he had been left by Paul at Crete, as Pauls partner and fellow-helper in that Church, 2 Cor. 2. 13. c. 7. 6, 13. c. 8. 6, 16, 23. c. 12. 18.

Thirdly, Because he was Pauls companion, attendant, partner, fellow-helper, Messenger, fixed to no settled place of residence, as Bishops were, 2 Cor. 2. 13. c. 7. 6, 13. c. 8. 6, 16, 23. c. 12. 18. Gal. 2. 1, 3. 2 Tim. 4. 10. sent by him from Rome, long after his being in Crete, into Dalmatia, 2 Tim. 4. 10.

Fourthly, Because Paul writes expressly to him, Tit. 1. 5. not that he ordained him Archbishop or Bishop of Crete, but that he left him in Crete (for a season) for this cause, that he should set in order, the things that were wanting, and ordain Elders in every City, as he had appointed him: Therefore was he left there only as Pauls Vicar general, Commissary or substitute, to order those things, which Paul could not dispatch, in such sort, as he had appointed him, whiles he was there residing, not as the Archbishop or Lord Bishop of Crete, to order all things there, by his own Episcopal Jurisdiction and authority alone as he listed himself.

Fifthly, He expressly charged him, to come to him diligently to Nicopolis when he should send Artemas or Tychicus to him, for there he intended to winter, Tit. 3. 12. By which it is evident, that his stay in Crete by Pauls appointment, was very short, not above half a year, if so much; after which we never read he returned thither, though we find, he was sent to Corinth, and Dalmatia, that he went up to Hierusalem with Paul, and came to him during his imprisonment at Rome, Gal. 2. 1, 3. 2 Cor. 2. 13. c. 7. 13, 14. c. 8. 6, 16, 23. c. 12. 8. 2 Tim. 4. 10. His short abode therefore in Crete, without returning thither, proves him to be no Bishop in, or of it.

Sixthly, Paul chargeth him, to bring Zenas the Lawyer, and Apollos diligently on their way, that nothing might be wanting to them, Tit. 3. 13. Now it is very unlikely, that an Archbishop or Bishop of Crete, wherein were \*90. walled Cities, \* Homer. Odyss. would stoop so low, as to wait thus upon a Lawyer, as 19. Zenas was, or a Disciple, as Apollos was, unless he were far more Humble than any Archbishops or Prelates in these our times;

times; who are commonly so insolently proud, as to disdain all familiar conversations with Lawyers, or Ministers.

Seventhly, Paul left Titus Bishop of no one City in Crete, and he expressly enjoyns him, to ordain (not one but many) Elders (in the plurall number) in every City of Crete, Tit. 1. 5, 7. where there were no lesse than 90. walled Cities in Homer's time; which Elders were no other but Bishops, and so termed by him v. 7. (For a BISHOP must be blameless, &c.) as Hierom, Chrysostom, Ambrose, Theodoret, Sedulius, Primasius, Remigius, Beda, Rabanus Maurus, Bruno, Theophilact, Oecumenius, Anselm, Lyra, Hugo Cardinalis, Aquinas, with other modern Commentators on this text accord. If then Paul gives expresse directions to Titus, to ordain many Elders and Bishops in every City of Crete, constituting him a Bishop in none of them, that we read of, (an apparent argument, that he was no Bishop there, because he had there no Bishops See at all, and was no sole Bishop of any one City:) it is not probable that he constituted him sole Archbishop,

or Bishop of all Crete, (which had || anciently no lesse than 4. Archbishops, and 21. Bishops in it) it being the Apostles practice to place many Bishops and Elders in one Church, but never one Bishop or Archbishop over many Churches, Phil. 1. 2. Act. 20. 28. Hence \* Athanasius, Chrysostom, Oecumenius and Theophilact, on Titus 1. 5. 7. write thus; Here he will have Bishops to be understood for Presbyters or Ministers, as we have elsewhere often said, neither verily would he have the charge of the whole Island to be permitted, or granted to one man, but that every one should have his own proper cure and charge allotted him: for he knew that the labour and pains would be the lighter, and that the people would be governed with greater diligence, if that the Doctor or Teacher should not be distracted with the Government of many Churches, but should only give himself to the Government of one, and study to compose and adorn it with his manners. So also Peter Lombard, \* Alphonsus de Castro, \* Doctor Barnes, and others on and from this text, determine.

Eightly, All generally † accord, that Archbishops, yea Metropolitans, and Diocesan BISHOPS themselves are not of Divine or Apostolical, 'nt Papal and Humane Constitution; witnesse Pope

† Nicholas.

¶ Mercators  
Atlas in English  
London. 1635.  
p. 812.

\* Quoted by Dr.  
Barns in his  
Works, p. 210.  
See Gersomus  
Eucerus de Gu-  
bern. Eccles. p.  
320, 321.

\* Adversus  
Hereses. Tit.  
Episcopus.  
\* P. 210.

† See Gersomus  
Eucerus p. 233,  
261, 398, & see  
402, 55. Tho.  
Cartwright 2,  
Reply to Whit-  
gift, p. 404, to  
c. 50.

Nicholas apud Gratianum Distinct. 22.c. 1. Omnes five Patriarche cujuslibet apicem five Metropoleon primatus, aut Episcopatum Cathedralis, vel Ecclesiarum five cujusunque ordinis dignitatem, INSTITUIT ROMANA ECCLESIA. Which Pope \* Anacleus in his 3. Epist. c. 3. doth likewise aver, and Pope Lucinus, and Clement, in Gratian, Distinct. 80. affirm as much; informing us, that Archbishops and Primate are the Successors of the Heathenish Arch-Flamens, and to be placed only in those cities where the Arch-Flamens had their Sees: with which Peter Lombard accords, lib. 4. Distinct. 24. Hence our † Historians record of King Lucius, the first Christian Prince of this our Realm, that he instituted 3. Archbishopsricks, and 25. Bishopricks and Bishops, instead of the 3. Arch-Flamens, and 2. Flamens, changing their Sees into Bishopricks, and Archbishopsricks; by which it is evident, that Archbishops, Patriarks, and Metropolitans (instituted only at first by \* several Councils and Princes) are no Divine or Apostolical, but only a humane institution; This all the Archbishops, Bishops and Clergy of England in their institution of a Christian man, dedicated to King Henry the 8. fol. 59, 60. resolve in these termes. **IT IS OUT OF ALL DOUBT**, that there is no mention made neither in Scripture, neither in the writings of any authentical Doctor or Author of the Church being within the time of the Apostles, that Christ did ever make or institute any distinction or difference to be in the preeminence of power, order or Jurisdiction between the Apostles themselves, or between the Bishops themselves, but that they WERE ALL EQUAL IN POWER, AUTHORITY AND JURISDICTION: And that there is now and since the time of the Apostles any such diversity or difference among the Bishops, IT WAS DEvised BY THE ANTIENT FATHERS of the Primitive Church, for the conservation of good order, and unity of the Catholike Church; and that, either by the consent and authority, or else at least BY THE PERMISSION AND SUFFERANCE OF THE PRINCES AND CIVIL POWERS for the time ruling. For the said Fathers, considering the great and infinite multitude of Christian men so largely increased through the world, and taking examples of the old Testament, thought it expedient to make an order of Degrees among Bishops, and

\* See Anacleus Epist. 3. c. 3. Summus Concil. Tom. 1. p. 165.

† Galfridus Monasteriensis hist. 1. 5. c. 19. Ponticus Verunnus Brit. hist. 1. 4. p. 106. Pollicron. 1. 2. c. 16. f. 163. Antiquin. Eccles. Brit. p. 7. w. 1b. sundry others. \* Surinus Concil. Tom. 1. p. 140. 163, 195, 342. 305, 392. Tom. 2. p. 1046. Tym. 3. p. 247. Secret. Eccles. hist. 1. c. 8. Evagirus Eccles. hist. 1. 2. c. 18.

and spiritual governors of the Church, and so ordained some to be Patriarchs, some to be Metropolitans, some to be Archbishops, some to be Bishops; and to them did limit severally (not only) their certain Diocesse and Provinces, wherein they should exercise their power and not exceed the same, but also certain bounds and limits, of their Jurisdiction and power, &c. The same is averred by learned Bishop Hooper, in his Exposition upon the 23. Psalm, fol. 40. who sayth, That Archbishops were first ordained in Constantines time: yea \* Archbishop Whitgift himself confesseth as much, that Archbishops are neither of Divine, or Apostolical, but humane institution, since the Apostles times. And || Patrick Adamson Archbishop of S. Andrews in Scotland, in his publick recantation, in the Synod of Fife in Scotland, Anno 1591. professed sincerely, (ex animo) that Bishops and Ministers by Gods word were all equal and the very same; That the Hierarchy and superiority of Bishops over other Ministers, **NULLO NITITUR VERBI DEI FUNDAMENTO**, had no foundation at all in the word of God, but was a meer humane Institution long after the Apostles times, from whence the Antichristian Papacy of the Bishop of Rome hath both its rise and progresse; and that for 500. years last past, it hath been the cheifest instrument of persecuting and suppressing the truth and Saints of God in all Countreies and Kingdoms, as all Historians manifest. Thus this Archbishop in his Palinody, disclaiming not on'y Archbishops, but even Diocesan Bishops to be of divine, but only of humane institution long after the Apostles, giving over his Archbishoprick thereupon, and living a poor dejected life. This being then granted on all hands, not only by Protestant Prelates and Divines, but likewise by Popish Canonists and Schoolmen; as \* George Cassander, a learned moderate Popish writer, affirms in the'e positive words. *An Episcopatus inter ordines ponendus sit, inter Theologos & Canonistas non convenit. Convenit autem INTER OMNES olim Apostolicorum ÆTATE INTER EPISCOPOS ET PRESBYTEROS DISCRIMEN NULLUM FUISSE. Constat autem sacros ordines proprie dici Diaconatum & Presbyteratum, & quos solos primitivam Ecclesiam in usu habuisse legatur.* It is clear, that Titus could not be Bishop of all Crete; for then he should be an Archbishop having

\* In his Reply to  
Tho. Cartwright.  
See Cartwright  
his second Reply  
against Whitgift.  
Tract. 8 fol.  
414, to 616.  
|| An. Melvini  
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ted An. 1620.

\* Georgii Cassa-  
ndri Consultatio.  
Artic. 14.



having divers Bishops under him, those Elders which he placed in every City of Crete being no other but Bishops, Tit. 1. 7. as all acknowledge; and Archbishops were not instituted till after the Apostles and Titus daies; For these reasons I conceive, that Titus was not Bishop of Crete, having no Episcopal or Archiepiscopal See there appointed to him; which learned \**Gerfonus Bucerus* hath at large manifested, to such who will take pains to peruse him.

Obj. 1. If any object 1. that the Postscript of the Epistle to Titus, styles him, Titus ordained the first Bishop of the Church of the Cretians: Ergo he was Bishop or Archbishop of Crete.

Ans. 1. I answer first, that this and all other Postscripts are no part of the Scripture, or Epistles, as Beza and others attest, and \**Mr. Perkins* proves at large, but an addition of some private person since, as is evident by the words themselves in the preterimperfect tense, &c. third Person. IT WAS WRITTEN TO TITUS, &c. therefore no convincing authority. 2ly. That this clause (ordained the first Bishop of the Church of the Cretians) is no part of the Postscript, but a late appendix to it, not found in any of the Copies of this Epistle which the Fathers follow, in their Commentaries, in few or no ancient Greek, Latine or English Copies and Translations of this Epistle, in few or no Translations of late Commentators. 3ly. Had Titus been Bishop of Crete, it is like Paul would have given him this Title in the Epistle, (where he styles him, Titus his own Son after the common Faith, c. 1. v. 4.) as well as in the Postscript; which is truth is none of his, but some others. 4ly. \**Ludovicus Capellus*, \**Baronius*, and others observe, that the Epistle to Titus, and 1. Epistle to Timothy were both written before Pauls first going to Rome, and before Titus or Timothy were Bishops, (as Bishop Hall in his Vindication, p. 97. and *Eusebium*, in his answer thereunto, p. 115, 116, 127, 128. confess. Therefore all the arguments drawn from these Epistles and Postscripts, to prove them Bishops before they were such, and the sole power of ordination to be in Bishops, as Bishops, must be most ridiculous and absurd. 5ly. This Postscript styles Titus, Ordained the first Bishop of the Church of the Cretians:

\* *De Gubernis Ecclesie* p. 233, 238. 299, 300. 394, 395, 396, 397, 490, 493, 580, 581.

David Dickson his short explanation on the Epistle to the Hebrews, p. 332, 333.

\* *Mr. Perkins* his Commentary on Gal. 6. p. 496, 497, 498, 499.

\* *Chronology Tab.*  
\* *Annal. Tim. 1.*

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\* *De Gubern*  
*Eccles* p. 233, 10  
238. 299, 10  
390. 394, 396,  
396, 397, 490,  
10 493, 580,  
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333.  
\* *Mr. Perkins*  
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\* *Chronolog Tab*  
\* *Annal* Tom. 1.

Therefore, if true, it must needs be added long after this Epistle written; because he could not be styled the FIRST BISHOP, till he had one or more Successors in his See; in relation to whom he is, and only properly could be styled, *First Bishop of the Church of the Cretians*. 6ly. It is observable, That the Postscript styles him only, *First Bishop of the Church* (in the singular, not Churches in the plural number) of the Cretians. Therefore Bishop only over one Church in Crete, not over all the Churches and Cities in it; who had many Elders, the same with Bishops, and so styled in the beginning of the Epistle by Paul himself, *Tit. 1. 5, 7.* as all \* antient and modern Expositors attest. 7ly. That these Postscripts to Pauls Epistles were first added to them by Theodoret, not to the Text, but in his Commentary on these Epistles 430. years after Christ; there being no Postscripts to St. Peters, Johns, or Judes Epistles on which he did not comment; nor in the works of any Father before or after him, till Occumenius, Anno 1050. nor in any Greek or Latin Copies of these Epistles in that Age. 8ly. That these Postscripts both in Theodoret and Occumenius are placed not immediately after the Original Text it self, as now they are in some of our late English Bibles, new Testaments, and some modern Commentators; but after the end of their Commentaries, as a part of them; and no part or appurtenance of the Text it self. 9ly. That these clauses (ordained the first Bishop of the Ephesians, and ordained the first Bishop of the Cretians) whereon our Prelates found the Episcopacy of Timothy and Titus, and their own Hierarchy too, are not extant in Theodorets Postscripts to the Epistles of Timothy and Titus: which run only thus, *The second Timothy was written from Rome, when Paul was brought before Nero the Roman Emperour the second time. The Epistle to Titus was written from Nicopolis:* his Postscripts therefore will no wayes ayd but confound their cause, since I may well argue, neither Paul in his Epistles, nor Theodoret in his Postscripts term Timothy or Titus Bishops of Ephesus or Crete, therefore they were no Bishops of these places, unlesse better proofs than these Epistles and Postscripts be produced

\* Hieron, Ambrose, Primasius, Remigius, Sedulius, Haymo, Augustin, Theophylact, Occumenius, and others with them,

Secunda ad Timotheum scripta est Roma, quando ad Neronem adductus est Romanorum Caesar. Epistola ad Titum Cretenfis Ecclesia scripta est Nicopolis oppido Macedonia,

to evidence it. The rare antient Manuscript Parchment Copy of the Greek Bible, sent to his Majesty by Cyrilus late Patriarch of Constantinople, remaining in his Majesties Library at St. James, supposed by some to be as antient as Tecla: but undoubtedly one of the antientest Copies this day extant; hath no other Postscript to the first Epistle to Timothy, but this, Πρὸς τιμόθεον Α. ἔχραθ' ἀπὸ λαοδυσίας: No other to the second to Timothy, but this Πρὸς τιμόθεον Β. ἔχραθ' ἀπὸ λαοδυσίας: not from Rome: And no other Postscript to Titus, but Πρὸς τίτον ἀπὸ Νικοπόλεως (all written in Capitals) with which the Syriac Copies accord. So that all the residue is but a late spurious addition. The first Author I find these additional clauses (ordained first Bishop of the Ephesians, and ordained the first Bishop of the Church of the Cretians) extant in, is Occumenius, who flourished not till the year 1050. being a patcher together only of other mens Commentaries, and none of the Orthodoxest or most judicious writers. And withall, this is observable,

1. That Occumenius placeth these Postscripts after his Commentaries, as a part of them, not immediately after the Text as a part or appendant thereof.

2ly. That he first cites his own additions to these Postscripts after his Commentaries in one distinct line, and then placeth Theodorets Postscript in another different line some good distance under it, in this manner.

Πρὸς τιμόθεον Β. ἔχραθ' ἀπὸ Νικοπόλεως ἀπὸ τῶν ἐπιστολῶν χριστοφύλου.

Ἐχραθ' ἀπὸ ῥώμης, ὅτι ἐν Β. ἔχραθ' ἀπὸ Νικοπόλεως τὸ καὶ ἀπὸ ῥώμης.

Πρὸς τίτον ἀπὸ Νικοπόλεως ἀπὸ τῶν ἐπιστολῶν χριστοφύλου.

ἔχραθ' ἀπὸ Νικοπόλεως τῶν μακαρίων.

3ly. From Occumenius till about 450 years after him these Additional clauses are not extant in any Commentators or Translations of the Epistles into any other Language,



and but in few Greek copies, and those taken out of *Oscurum*. Therefore doubtless he was the first Author of them. And so they are of no great Antiquity or credit.

Now that you may more clearly discern what a sandy foundation these Postscripts are to build the weighty Hierarchy of our Lordly Prelates on, give me leave to inform you of some observable particulars touching these Postscripts upon mine own search and observation.

1. That *Athanasius*, *Ambrose*, *Jerome*, *Sedulius*, *Crisostom*, *Primasius*, *Remigius*, *Rabanus Maurus*, *Haymo*, *Hugo Cardinalis*, *Bruno*, *Aquinas*, *Nicholas de Lyra*, *Gborran*, *Dionysius Carthusianus*, *John Salesbury*, *Anselm*, and *Peter Lombard*, the ancientest Commentators on the Epistles of Paul, have no Postscripts at all extant in them, neither after the Text, nor after their Commentaries; no nor yet *Brasimus*, *Malactan*, *Zwinglius*, *Zanchinus*, *Alfonso Salmeron*, *Benedictus Julinianus*, *Ambrosius Caterinus*, *Cornelius a Lapide*, *Claudianus Espinacius*, *Antonius Scaynus*, *Estius*, *Hemingsius*, *Johann Arboreus*, *Sotto Major*, nor any other Commentator almost, whether Protestant or Papist.

2ly. That in sundry ancient English and Latin Manuscripts, New Testament and Bibles which I have seen; in the printed New Testament, set forth in Greek and Latin by *Franciscus Ximenez*, in *Academia Complutensis*, in the Bible of *Isidorus Clarius Venetiis*, 1557. in all the Latin vulgar Bibles, attributed to *Saint Jerome*; in the New Testament, set forth by *Erasmus*; in the Latin Bible printed at *Rome* by command of *Pope Sixtus the fifth*, Anno 1592. In the New Testament, comprising the Latin vulgar translation, that of *Guido Fabricius* out of the Syriack, that of *Arian Montanus*, and *Erasmus*, set forth altogether by *Laurentius Bierlinke Antwerpiae*, 1616. In the New Testament set forth by *Miles Coverdale* in Latin and English, Anno 1536. in *Master Tyndal's* English Bible, and in the English Translation, which *Doddr Fulk* follows in his Answer to the *Rhemish* Testament, and in many ancient Greek Copies, there is no Postscript at all to be found.

3ly. That in the Latin Bible, set forth and printed by *Robert Stephanus*, Parisiis 1532. And in the Latin Bible of *Johannis*

annis Benedictus, Parisiis 1558. the Postscripts are thrust out of the page, and put into the Margin, as not worthy to stand under the Text, and being of small or no account.

4ly. That in the *Latin Bible* set forth by Robert Stephen Parisiis 1532. In the *Latin and Greek Bibles* of Philip Melanctons Edition Tiguri 1543. and Basilie 1545. In Sebastian Castilio his Edition of the Bible, Basilie 1551. In the translations of the New Testament out of the *Syriack* both by Guido Fabricius, and Emanuel Tremelius, in the *Dutch Bible* set forth by David Walderus, Hamburgæ 1596. In the *French Bible* set out by the Doctors of Louvain a Paris 1616. In the *Latin Bible* of Joannis Benedictus, Parisiis 1558. In the Bible translated into English by Thomas Matthew, Anno 1537. In the English Bible set forth by diverse excellent Learned men, Printed Cum Privilegio by Thomas Petis and Robert Redman. London 1540. In the English Bible appointed to be read in churches, printed at London, 1568. In the great Bible lately published by Doctor Walton, London. 1657. in the *Syriack* and *Aethiopic* versions. And in sundry other Bibles and New Testaments which I have seen, these clauses (ordained the first Bishop of the church of the Ephesians, and ordained the first Bishop of the church of the Cretians) are not to be found in the Postscripts to the Epistles to Timothy and Titus; And indeed you shall seldom find them in any but Master Beza, and those that follow his Edition, (as Master Calvin and some few others do in their Commentaries). whereas both he and they are professed Enemies to Episcopacy, and disclaim those Postscripts as false and spurious.

5ly. Master Beza, and the Setters forth of the Greek Bible, printed by the Heirs of Andrew, Francofurti, 1597. passe this sentence upon these Postscripts: and this clause, ordained the first Bishop of Ephesus, or, of the church of the Ephesians. Non erat in quibusdam vetustis codicibus, & sane suspensum fuisse patet. And he further adds, that these Postscripts were added by some vel indelicis, vel non sic attentis. Gulielmus Estius, a famous Roman Doctor, in his Commentary on 2 Tim. 1. 4. writes thus of the Postscript to it. Græca subscriptio post finem Epistolæ sic habet; Scripta è Roma ad Timotheum secundum, cum: Paulus iterum siscitur: Casari Merani, (where

(where he omits this addition *Ephesiorum in Ecclesia primus Episcopus*) and then passeth this verdict upon it, *Sed huiusmodi Græcæ subscriptiones, ut incerti sunt auctoris ITA NON Magna auctoritatis.* And Thomas de Vio Cajetanus, Serracius, Andreas Hyperius, Estius with others, refute the subscription to Titus, That this Epistle was written from Nicopolis of Macedonia; and the \* Century writers with others, that the Second to Timothy was written from Rome at Pauls second appearing before Nero, censuring it for falshood and mistake: All which considered, I wonder our great learned Prelates, Bishop Downham, Bishop White, Bishop Hall, and especially our great Antiquary \* Bishop Usher, should so much insist upon these spurious false Postscripts, and draw a main Argument from them, to prove their Episcopacy of Divine institution, when Bellarmine and those Papiſts, who write most eagerly for the Prelates Hierarchy, are ashamed to produce such a false and impotent proof for their groundlesse Episcopal jurisdiction.

Secondly, I answer, that this Postscript is directly false; for it saith, that this Epistle was written from Nicopolis of Macedonia. Now it is clear by the 12. verse of the third chapter of this very Epistle, that Paul was not at Nicopolis when he writ it, but at some other place; for he writes thus to Titus, when I shall send Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis, for THERE (not here) have I intended to winter. Now had Paul then been at Nicopolis, he would have written thus, for here (not there) I have intended to winter; there being ever spoken of a place from which we are absent, here only of a place present. The Postscript therefore being false as \* Mr. Perkins and others hence conclude it, can be no part of Canonical Scripture, or of this Epistle, none of Pauls penning, but a mere Appendix of some ignorant Scribe or commentator of after times, and so no solid proof to manifest Titus Bishop or Arch Bishop of Crete, nor yet of Nicopolis when this Epistle was written.

Obj. 2. If they secondly object, that Paul left Titus in Crete to set in order the things that were wanting, Tit. 1. 5. Ergo he was a Bishop.

Ans. I answer, that this is a mere inconsequent; and I may

\* Cent. Mag. 2.  
fol 597.

\* The judgement  
of Dr. Reynolds,  
touching the  
Original of Epis-  
copacy, more  
largely confirmed  
out of an anti-  
quity by James  
Archbishop of  
Armagh, p. 5.

\* Commentary  
on Gal. 6. Vol.  
2. p. 459.

may argue in like nature; Our Archbishops and Bishops ( especially those who turn Courtiers, Counsellors of State, and Nonresidents,) leave || their Archdeacons, Chancellors, Commissaries, Vicars general, and Officials, to visit, order, correct their Diocess, and to set in order these Ceremonies, Altars, Images, and Church-ornaments, which were well wanting (now too much abounding) in them; Ergo Archdeacons, Chancellors, Vicars general, and Officials, are Archbishops, and Bishops of those Diocesses: The King sends his Judges, Commissioners and under Officers to some Counties or Cities, to set Causes, Counties, People, Armies, Forts, Cities in good order; and to see defects in these supplied. Ergo Judges, Commissioners and Officers are Kings: Churchwardens ought by the Canons of 1571, and 1603. to set in order and provide such books, ornaments, and other necessities as are wanting in Parish Churches, and see them well repaired: Ergo Churchwardens are Bishops: For Titus was here left, to set in order the things that were wanting, AS PAUL HAD APPOINTED HIM, and no otherwise, Tit. 1. 5, 6, 7, 8, 9. he did all by his direction and authority, not his own. There is nothing therefore in this, of ordering things that were wanting in the Church of Crete, which favours of Episcopal Jurisdiction. And I may better argue hence, Titus did nothing at all in Crete but by Pauls special appointment and commission; Ergo he was no Bishop; or if a Bishop: Ergo Bishops should order nothing in their Bishopricks, nor keep any visitations, but by special direction and Commission from the Apostles, \* King, or State, authorizing them; Then the Objectors conclude; Ergo he was a Bishop; and Bishops, Archbishops, (yea Archdeacons too without any special commission from the Apostles, King and State) may make and institute what orders, constitutions, articles, and ceremonies they please, as now they do in their illegal Courts and Visitations, kept in their own names, without any Patent from the King.

Obj. 3. If any object in the third place, That Titus was left to ordain Elders in every City in Crete; Tit. 1. 5. Ergo he was a Bishop: because none have power to ordain Elders, but

|| Bishop Laimet's fourth Sermon of the Plough. Fox Acts and Monuments, p. 119, 110.

\* So the Statutes of 25 H. 8. c. 29. 37 H. 8. c. 17. 27 H. 8. c. 15. 1 E 6 c. 2. 1 Eliz. c. 1. 2. 8 Eliz. c. 1. 25 H. 8. c. 21. 31 H. 8. c. 9. 14. 31 H. 8. c. 15. 16. 2 H. 5. c. 1. 14 Eliz. c. 5. exp. essy. resolute.

but Bishops; since none ordained Elders in Crete but *Titus*, who was a Bishop.

*That the power  
of ordination of  
Ministers be-  
longe not only to  
Bishops.*

*Ans.* 3. I answer first, that this is as bad a consequence as the former, and a mere circular argumentation: For first they will needs prove *Titus* a Bishop, because he ordained Elders; and none but Bishops can ordain Elders; and then next they prove, that none but Bishops can ordain Elders because *Titus* forsooth was a Bishop, and he only did ordain Elders in Crete. A mere circle, and *Petito Principii*: yet this is the Logick of our great Rabbi Prelates.

*Secondly*, I answer, that this Proposition whereon they ground themselves and their Prelacy, that none have any right *Jure Divino* to ordain Elders or Ministers, but Bishops; and that quatenus Bishops too, (which they must adde, or else their argument is unsound,) is a notorious falshood, and mere sandy foundation; For first, not to remember how *Moses* a civil Magistrate, ordained and consecrated *Aaron* and his Son by Gods own appointment, Levit. 8. 5; to 31. Exodus 29. 9, 35.

*First*, The Apostles themselves were ordained Apostles and consecrated Ministers by Christ himself, Matth. 28. 19, 20. Mark 16. 15, 16. John 20. 22, 23, 24. Acts 1. 4, 5. Rom. 1. 5. 2 Cor. 3. 6. To whom the power of ordination originally and principally appertains, Ephes. 4. 11, 12. 1 Cor. 12. 28. Acts 20. 28. 1 Pet. 1. 4.

*Secondly*, The Apostles and Evangelists ordained Elders in every Church, Acts 14. 23. c. 19. 1, 6, 7. c. 7. 6. yet they were properly no Bishops as all learned men, and our Antagonists themselves acknowledge.

*e Fox Alls and  
Moniments, p.  
2465.*

*Thirdly*, The Disciples (inferiour to the Apostles and Evangelists as the Objectors teach) ordained Ministers and Elders too, though they were no such Bishops as the Objectors mean, Acts 14. 1, 2, 3. c. 9. 10, to 22.

*H Alls 19. 1,  
2, 3.*

*Fourthly*, Presbyters and ordinary Ministers ordained Elders and Ministers, yea Timothy himself was made a Minister by the imposition of the hands of the Presbytery, 1 Tim. 4. 14. Thus did they in the Primitive Church; this do they still in our own Church, as the book of Ordination it self confirm-  
ed



ed by \* two Acts of Parliament, the 3<sup>d</sup> canon, and experience \* 5. 69 6 E. 6. c. 1.  
witnesseth; this do they in the reformed Churches now, which 1. 8 E 1. 12 c. 1.  
should have no lawfull Ministers, and so no true Churches,  
if the power of Ordination were *Jure Divino* appropriated  
only to Bishops, and not common with them unto other  
Ministers.

*Fifthly*, Popes, Patriarchs, Metropolitans, Archbishops  
and Choral Bishops (neither of which are properly Bishops  
in the objectors sence) usually ordain Ministers: if then  
all these have ordained Elders, Ministers, though no Bi-  
shops, by sufficient divine Authority, (as the objectors  
cannot deny of the four first, and dare not contradict it in  
the last,) then it is most false; that the power of ordina-  
tion *Jure divino* belongs only to Bishops, as Bishops, in the  
objectors sence; for then none of those five, being not pro-  
perly such Bishops, or *Jure divino* could lawfully have or-  
dained Ministers or Presbyters, as they did and do.

*Thirdly*, There is no one syllable in the Scripture to  
prove, that the power of ordination belongs only to Bi-  
shops *quatenus* Bishops; neither is there any one example  
to warrant it. We read of Apostles, Evangelists, Disciples,  
Presbyters, that laid hands on others to ordain them Mi-  
nisters; but of Bishops, (I mean distinct from Presbyters,)  
we read not a word to this purpose, how then can this be  
true, that the power of ordination belongs only to Bishops  
*quatenus* Bishops, *Jure divino*?

*Fourthly*, We read not a word to this purpose in Scrip-  
ture of any Bishops distinct from, or superior, in order, de-  
gree and dignity to Presbyters; if therefore such Bishops  
themselves be not *Jure divino*, the power of ordination  
cannot possibly belong to them *Jure divino*; the rather be-  
cause we read of no man whom the Scripture expressly calls  
a Bishop, ordaining Ministers.

*Fifthly*, Admit there were such Bishops *Jure divino*; yet  
that the power of ordination belongs to them *Jure divino*  
*quatenus* such Bishops, is most false, but only *quatenus* they  
are Presbyters: For it appertained to the Apostles, to the  
Evangelists, to Disciples and Presbyters *Jure Divino*, though

no such Bishops as ours; and the objectors will, must and do acknowledge, that it belongs to Popes, Patriarkes, Metropolitans and Archbishops, though they neither were nor are properly such Bishops, and are no divine, but meer humane institutions; therefore it must appertain unto them only, as they are Presbyters, (in which respect they all accord, and are not differenced one from another;) not *quatenus* Bishops; for then the Apostles, Evangelists, Disciples, Presbyters, Popes, Patriarks, Metropolitans, and Archbishops, being not properly such Bishops, could not lawfully ordain. The power therefore of ordination belonging to the Apostles, Evangelists, Disciples, Presbyters and others as well as to Bishops, not to Bishops only, or to them as Bishops, but as Ministers, (it being a g meer Ministerial act, inferior to \*preaching, administering the Sacrament and baptizing, as all acknowledge) it can be no good evidence to prove Titus a Bishop.

g Gerfonus Decretis p 33. 158,  
to 162. 262,  
499, 500, 517,  
518, 540, 622,  
623. 318, 10  
367.

\* Mat. 28. 19.  
20. Mar. 16. 15

h Surium Tem.  
1. p. 513.

\* Distin. 13.

i Distin. 23.  
k Notes on the  
1<sup>st</sup> Tim. 4. 15.  
|| Pontificae Romanorum p. 42.

Now because this power of ordination which our Prelates would Monopolize unto themselves, is the main pillar and foundation whereon they now suspend and build their Episcopal Jurisdiction over other Ministers, I shall produce some humane authorities, to prove the right and power of ordination and imposition of hands to be by Gods Law common to Presbyters as well as to Bishops; I shall begin with Councils. The 4. h Council of Carthage, Can. 3. about the year of our Lord 418. prescribes this form of ordination of Ministers. *When a Minister is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters or Ministers likewise that are present, shall lay their hands upon his head by the Bishops hand.* This Canon is incorporated by \*Gratian, into the body of the Canon Law, and hath been practised and put in ure in all ages since, till now; The very Gloss on i Gratian, yea k the Rhemists and || Roman Pontifical too, assuring us, that when a Priest is ordained, all the Priests standing by, do lay their hands upon him; neither is there any other form of ordaining Ministers, prescribed in the Canon Law, or Councils, but this alone, which all Churches have observed, and yet retain. Since therefore no Bishop may or ought of himself to ordain Ministers, without the assent and

and concurrence of the Clergy, people and others there present, as l Gratian, m Illyriens, and n Gersome Bucerus, <sup>l Distin. 23, 24, 25.</sup> prove at large; and since all Ministers present ought to joyn with the Bishop in the imposition of hands, in all ordinations of Ministers, <sup>m Appendix ad Catal. Testium Veritatis.</sup> and have ever usually done it joyntly in all ages and Churches; how this prerogative of ordination should be peculiar to Bishops (who may not do it without the Ministers concurrence, no more than Ministers without theirs) or advance them in degree above Presbyters by divine or canonical right, I cannot yet conjecture. True it is, that the o Council of Ancyra, (which I take to be spurious) about the year of our Lord 308. Can. 3. ordained; That Choral Bishops should not ordain Presbyters or Deacons; nor yet Presbyters of the City in another Parish; but when and where the Bishop should permit them by his Letters; And the p Council of Antioch under Pope Julius, Can. 10. decrees; that Choral Bishops should not ordain Ministers and Deacons without the Bishops privy. From whence I observe.

First, That before these spurious Councils restrained the power of Choral Bishops and Presbyters, they did and might lawfully ordain Ministers and Deacons without the Bishops privy or assent.

Secondly, That by his assent and licence both the one and the other, without the Bishops preience, might lawfully ordain Ministers and Deacons. These Councils therefore plainly resolve, that there is an inherent right and power of ordination in Presbyters and \* Choral Bishops, as they are Ministers, and that with the Bishops consent, and license they may lawfully execute it, and confer Orders: Therefore <sup>\* See Davidis B'undelli Apologia sect. 3 p 120, 130. De Catepiscopis.</sup> the right and power of ordination is not invested only in Bishops, as they are Bishops, for then none else could ordain but they alone. The forged Constitutions of the Apostels, fathered on Pope q Clement, prescribe; That Presbyters and Deacons, may not ordain other Priests and Deacons, but Bishops only. And the r Council of Hispalia or Spaw, about the year 657. Canon. 5. 7. out of Pope Leo, Epist. 86. decrees; that Presbyters and Choral Bishops, which are all one, should not presume to ordain Priests or Deacons, or to consecrate Altars or Churches, <sup>q Constit. Apost. l. 3 c 10, 11, 10. r Surim Tom. 2. p. 719. Tom. 1. p. 800.</sup>

f Exod. 40.

e Psal. 58.

u See Concil.  
 Carthag. 2. An.  
 428 c. 3. 4.  
 Gratian Causa,  
 20 qu. 6. Conc.  
 Carthag. 3 c. 25.  
 Gratian Causa.  
 16. qu. 6.

\* See Epist. 85.

Churches; For in holy writ, by Gods command, f Moses only erected the Altar in the Tabernacle of the Lord; he only annointed it, because he was the High Priest of God, as it is written; e Moses and Aaron among his Priests. Therefore, that which was commanded only to the chief Priests to do, of whom Moses and Aaron were a Type, Presbyters who carry the figure of the sons of Aaron, may not presume to encroach upon. For although they have in most things a common dispensation of Mysteries with Bishops, yet they must know, that some things are notwithstanding prohibited them by the authority of the old Law, some things BY NEW ECCLESIASTICAL RULES (or CANONS) as the CONSECRATION OF PRESBYTERS, DEACONS, and virgins; as also the Constitution, Benediction, or Unction of the Altar. Verily it is not lawfull for them to consecrate Churches or Altars, nor to give the Holy Ghost the comforter by imposition of hands to the faithfull who are to be baptised, or to those who are converted from heretic, nor to make Chrism, nor to sign the forehead of those that are baptised with Chrism, u nor yet publicly to reconcile any penitent person in the Masse, nor to send formed Epistles to any. All these things are unlawfull to Presbyters or Choral Bishops, because they have not Pontificatus apicem, the highest degree of the High Priest-hood, which by the AUTHORITY OF THE CANONS, is commanded to be due only to Bishops, that by this the distinction of the degrees, and the right of the dignity of the High Priest, might be demonstrated. Neither shall it be lawfull for the Presbyters to enter into the Baptistry before the Bishops presence, nor to baptise or sign an Infant, the Bishop being present, nor to reconcile penitents without the Bishops command, nor to consecrate the Sacrament of the body and blood of Christ he being present, nor in his presence to teach, or bless, or salute the people, no nor yet to exhort them, all which things are known to be prohibited by the \* See Apostolick. These two last authorities are the chief the Papists, Jesuits, and our Prelates insist on, to prove that the power of ordination belongs only to Bishops not to Presbyters.

But to remove these two obstacles: consider. First, that there is not a word in either of these two Constitutions, (restraining Ministers from baptising, consecrating the  
 Lords

Lords Supper, and Preaching as much as from Ordinary Ministers) that the power of Ordination, belongs only to Bishops by divine right and institution; or that Presbyters by Gods Law have no power to ordain Ministers and Deacons, the thing only in question.

Secondly, That this Council expressly resolves, that the power and right of ordination is prohibited to Presbyters, and appropriated only to Bishops, not by any Law of God, or ancient Constitutions of the Apostles, or those who immediately succeeded them, but only by some Ecclesiastical Canons and Constitution then newly made, and by the authority only of the See of Rome; which cannot deprive Ministers of that power of ordination, which the Scripture and God himself hath given them. Therather, because these Canons and Constitutions monopolizing the sole power and right of Ordination to Bishops, were made by Popes & Bishops themselves; who by the \* Civil, † Common || Canon Law, ought not to be Judges or Arbitrators, (much lesse sole Judges) in their own causes and controversies, nor to determine the rights, bounds of their own Jurisdiction, or to exalt themselves by debasing and prejudicing their fellow-Ministers, through force, power or terror, or to take advantage of their own wrong and usurpation over them, in their divine rights, which God himself hath equally conferred on them: especially because the very Roman Pontifical it self, set forth by Pope Clement the 8. and the Romish Pontiffs allow and enjoyn Priests and Ministers, to joyn with Bishops in the imposition of hands and ordination of Priests and Ministers, & in their examination before they be ordained. Witnesse these Rubrieke. \* Quando Episcopus Ordinationes facere disposuerit, &c. - Episcopus SACERDOTIBUS & aliis prudentibus viris, peritis divine legis, ac in Ecclesiasticis functionibus exercitatis, SIBI ASCITIS, ordinandorum genus personam, etatem, institutionem, mores doctrinam & fidem diligenter investiget & examinet. At his ordination, Pontifex stans ante faldistorium suum, &c. imponit simul utramque manum super caput cujuslibet ordinandi successu, nihil dicens, IDEMQUE FACIUNT POST EUM OMNES SACERDOTES QUI AD-SUNT. Quo facto, tam Pontifex quam Sacerdotes, TENENT MANUS DEXTERAS EXTENSAS SUPER ILLOS. Et Pontifex

\* Codus l. 2. Tit.  
5 c. 1. Digest. l.  
50. Tit. 17. sect.  
45. 54. 74. 170.  
175. 156. 206.  
Davidis Blon-  
deli Apologia. p.  
178. 179.  
† Cooks 1 Instit.  
p. 141. Littleton  
sect. 212.  
|| Gratian Dis-  
tinct. 4. qu. 4.

\* Pontificale  
Romanum, Cle-  
mentis octavo  
Anno 1627.  
p. 4. 40 41. De  
Ordinatione  
Presbyterii. §. 1



*Pontifex stans cum mitra dicit. Oremus, FRATRES charissimi, Deum Patrem Omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit caelestia dona multiplicet, &c.* And if the Pope and Popish Bishops allow ordinary Priests and Ministers a joynt right & authority in the imposition of hands, & examination and ordination of Ministers in the Church of Rome it self; how can or dare our Bishops or Prelatical Clergy deny this right and power to Protestant Ministers in the Church of England, and appropriate it to themselves alone?

*Thirdly,* That after the Apostles times before these late Canons, and Constitutions, Presbyters might lawfully ordain Ministers, and Deacons,

*Fourthly,* That the chief reason why the power of ordination was in some sort taken from Ministers, and thus monopolized to Bishops, (only by their own Constitutions, wherein they have ever favoured themselves,) was only to advance the power, authority, dignity, ambition, pride of the Pope and Prelates, and to distinguish them in degree and order from ordinary Ministers, which of right are, and otherwise would be their equals, both in Jurisdiction, power and degree.

*Fifthly,* That they bring not one syllable out of the new Testament, to prove that the power of ordination belongs only to Bishops, not to Ministers; which they would have certainly done, had there been any Text to warrant it; but that all they allege is out of the Old Testament; to wit, that Moses only consecrated the Tabernacle and the Altar; Ergo none but Bishops must consecrate Ministers, Altars, Churches. A learned Argument; Ergo none but Kings, and Temporal Magistrates, no, not Bishops themselves, may do it, had been a better consequent. For Moses was no Priest, much lesse a Bishop; or High Priest, (which was *x* Aarons office, not his, there being but *y* one High Priest at once, and he a *z* type of our High Priest Christ) but a civil Magistrate; yet God commanded him *a* to consecrate Aaron with his Sons, the Tabernacle and Altar; and after him, *b* King Solomon (not the High Priest) consecrated the Temple, Altar, Court, and all the furniture of the Temple and Altar: So that if these examples prove

*x* Exod. 28. 1,

to 43. c. 29. 5, to

45. c. 30. 7. 10,

30. Heb. 5. 4. 5.

c. 7. 1. 1.

*y* Numb. 25. 35.

*z* Heb. 4. 14,

15. c. 5. 1, to 11.

c. 6. 10. c. 7. 20,

to 28. 2. 8. 1, to

7. c. 9. 1, to 28.

c. 10. 11, to 13.

*a* Exod. 29. 1,

to 39. c. 30. 25,

to 31. c. 40. 1, to

34.

*b* 1 King 8. 2.

Chron. 6. 8.

prove any thing, it is but this alone: That the power of ordination, of consecrating Bishops, Ministers, Churches, Altars, &c. appertains not to Archbishops, Bishops, Popes, Priests, Ministers, but to the chief Temporal Magistrates. But admit that Moses was a Priest, or an High Priest, and that the power of consecrating Priests, Temples, Altars appertained to him in that regard; yet this is no argument to prove, that the right and power of Ordination should now belong to Bishops only; and that for these three reasons.

First, because the Aaronical Priesthood was utterly extinct and abolished by Christ, as merely typical and ceremonial; and so all the appurtenances thereunto belonging.

Secondly, Because the High Priest was no Emblem, type Pattern or resemblance of Bishops, which are many, changeable, mortal, but \* only of Christ our true High Priest, who is but one, and remains an High Priest for ever without succession or change. So that this allusion proves the power of ordaining Ministers to belong originally to none but d Christ, our e High Priest, chief Shepherd, and f Bishop of our Souls, as the g Scripture expressly resolves; and ministerially, secondarily, to b every Minister of Christ, as his Ambassador, instrument, and Vicegerent.

Thirdly, Because, the office and power of the High Priests and Bishops are different, distinct, yea incompatible one with the other, and the manner of ordination of Priests and Levites under the Laws, different from that of Ministers and Deacons under the Gospel, as the || Scriptures, and \* all Authors joyntly witness: the one of them therefore can be no solid, or convincing argument to make good the Authority, Jurisdiction, or Practise of others. So that this Council and Constitution, makes nothing against the divine Right and Title of Presbyters to

c Heb 7. & 8.  
9. & 10.

\* Augustin.  
Serm. 99 de  
tempore.  
Whitaker.  
Contr. 4. qu.  
1. c. 2. Willer.  
Synopsis Pa-  
pismi Cont 5.  
9. 2.  
d Heb. 9. 14.  
19. c. 5. 1. to  
1. c. 6. 20.  
c. 7. & 8. 9. &  
10.  
e Heb. 6. 20  
f. Heb. 13. 20.  
1 Pet. 5. 4.  
g 1 Pet. 2. 25.  
h Mat. 18. 1,  
&c. c. 28. 19.  
Mark 16. 15.  
I. Jhn 15. 16.

4. Eph. 1. 8. 11, 12, 13 1 Tim. 4. 14. Acts 13. 1, 2, 3. || Exod. c. 29. & 30.  
compared with Acts 6. 1, to 8 c. 14. 23. c. 15. 1, 2, 3. Tit. 1. 5. 1 Tim. 4. 14. c. 5.  
12. \* Gersonius Bucerus de Gubernat. Eccles. p. 264, 265, 269, 291, 299, 308, 309,  
445, 501, 502.

ordain

to ordain, or for the Bishops sole Monopoly of imposition of hands, by any divine Charter from Christ or the Holy Ghost.

*k Acts 13. 3.  
1 Tim. 4. 14.  
The Rhemists  
with all late  
Commentators,  
Ibidem, & some  
ancient too  
Davidis Blon-  
delli Apologia  
Sect. 3. Ueti-  
us, Desperata  
Causa Papalium,  
lib. 2. sect. 2.*

\* *SUTIM Tom.  
3. p. 199.*

\* *By Canons  
made only by Bi-  
shops themselves  
not Christ or his  
Apostles.*

Finally, Neither of these Councils or Constitutions simply debar Ministers from the imposition of hands on others together with the Bishop, which they *ke ever practised, and were authorised to do, both by God himself, and the fourth Council of Carthage, Can. 3.* But from laying on hands and ordaining Ministers of themselves alone without the Bishop, (when there was one) who cannot ordain, or lay hands on any Ministers by virtue of these constitutions without them. Since therefore the Bishop of himself alone cannot impose hands on any Minister without their assistance or consent, nor they without the Bishops, it is apparent, that the right of ordination is not wholly and originally vested in the Bishop, by any divine or humane right; but equally and jointly in them both. The \* *Council of Aquisgran or Aken, under Ludovicus Pius An. 816 c. 8.* out of *Isidor. Hispalensis De Ecclesiasticis Officiis l. 2 c. 7.* determines thus: *The dispensation of the Mysteries of God are committed to Presbyters as they are to Bishops, for they are over the Church of Christ, and are consorts with Bishops in the consecration of the body and blood of Christ, and likewise also in the instruction of the people, and in the office of preaching, and only the Ordination and Consecration of Clerks is reserved to the High Priest or \*Bishop, because of his authority, lest the Discipline of the Church, challenged or exercised by many, should dissolve concord and engender scandals; For Paul the Apostle calls Elders and Priests by the name of Bishops, Tit. 1. 5, 7. Acts 20. 28. Phil. 1. 1. 1 Tim. 3. D. Rabanus Maurus De Instit. Clericorum, l. 1. c. 6 writes thus: That Presbyters although they be Priests, yet they have not attained the top or highest degree of Priesthood, because they cannot sign the forehead with Chrism, nor give the Holy Ghost; neither can they ordain Clerks in sacred orders, which is reserved to Bishops for unity and concords sake. The Epistle de 7. Gradibus Ecclesie in the ninth Tome of Jeromes works, avers in expresse terms; that the ordination of Clerks and consecration of Virgins was reserved only to the High-Priest or Bishop for his greater honour. And Tertullian*

de Baptism c. 17. writes, that the High Priest, who is the Bishop, hath the right of giving Baptism, after him Presbyters and Deacons, yet not without the Bishops authority, for the honor of the Church; By all which it is evident, that Bishops have not the sole executive power of ordination by any divine right or institution (of which there is not one syllable, either these or other Councils or Fathers) but only by Canons & humane Constitutions, made by Popes Bishops themselves, to advance their own honour, power, pomp and dignity; yet notwithstanding the right of ordination remains still in Ministers; and belongs to Bishops, only as they are Ministers by divine right, not as they are Bishops; as is evident by the m 9. Chapter of the same Council of Aken, taken out of Isidor. De Eccles. Officiis l. 2. c. 6. where writing of Bishops ordination by imposition of hands, and the original thereof, they use this expression, (which is *H. Rabanus Maurus*, likewise hath :) But that Bishops are ordained by imposition of hands, *A PRÆDECESSORIBUS DEI SACERDOTIBUS*, by the Priests of God their Predecessors, is an ancient constitution. For the holy Patriarch Isaac laying his hands upon the head of Jacob, blessed him, and p Jacob in like manner gave a benediction to his sons, &c. Where the Council and Fathers both affirm; that even Bishops themselves are ordained by Priests or Presbyters (not Bishops) their Predecessors, therefore the right and power of ordaining Ministers (and Bishops too) belongs to Presbyters as well as Bishops, and to Bishops only as Presbyters, not Bishops; and so can no waies advance them in Jurisdiction, order, or degree above Ministers. The Popish Council of Trent Session 23. De Sacramento Ordinis c. 4. determines, that Bishops are superior to Presbyters, and that they can confer the Sacrament of Confirmation, or dain Ministers of the Church, and do many other things, which those inferior orders have no power to do. And Canon 7. De Sacramento Ordinis: If any shall say, that Bishops are not superior to Priests, or that they have not the power of ordination, or confirmation, or that this power, which they have, is common to them with Presbyters; or that the orders conferred by them without the consent or calling of the secular power are void, let him

\* Alex. Alefen  
Sum pars 4. q.  
9. m. 5. art. 2.

m Surin ibid.  
p. 300.

n De Instit. Clericorum l. 1. c. 4.

o Gen. 27. and 28.  
p Gen. 28.

q Surin Titus.  
4. p 955.

r Lib. 7.

f Examen Concil.

Tridentini pars.

2. De Sacra-

mentis Ordinis.

t Ibid. p. 968.

u Epist. 2. c. 2.

apud Surium

Tim. 1. p. 161.

recited by Grati-

an Distinct 57.

x Gratian Dis-

tinct. 61, 62, 63,

64, &c.

y lib. Catalogus

Testis veritatis

Anno 1562 Ap-

pendix. p. 23, to

36. vera demon-

stratio, quod Elec-

tio Praefulum &

Episcoporum non

ad Ecclesiasticos

solum sed & ad

Laicos, quos

vocant, perti-

neat, quodque

hi hoc iure Elec-

tionis inde usque

à Christi tempo-

ribus annis.

z 500. usi sunt.

a Epist ad Eva-

grium. & in

Tit. 1.

b Cont. haer. b.

2. haer. 75.

b De Eccl. Offi-

cis l. 2 c. 7.

c In Eccles. 4. and 1 Tim 4. 14.

d Quaestiones ex utroque Testamento mixtim. quest. 101. e Epist.

261. f Aquinas Supplementum Quest. 39. Artic. 1.

him be Anathema: Lo here this Council appropriates the power of ordination only to Bishops, by denying it to be common to them with Ministers, and in this regard makes Bishops superior in degree to Ministers; yet not by any divine right or institution, (of which there is not one word) but only by humane and Canonical; (as the r History of the Council of Trent, and s Chrenitius well observe :) For in the same t Session de Reform. Can. 7, 8. it enjoyns; that according to the ancient Canons, (Or the Roman Pontifical too) when Ministers or Deacons are to be ordained; that the Bishop calling to him the Priests and other Prudent men, skilfull of the divine Law, and exercised in Ecclesiastical constitutions, should diligently enquire and examine before them the stock, person, age, institution, manners, doctrine, and faith of those that were to be ordained; and that those orders should be publicly conferred and celebrated in the Cathedral Church; the Canons of the Church being called to, and present at it; or if in any other place, or Church of the Diocese, Present Clero Locii, the Clergy of the place being present. u Pope Anacletus, and the x Canon Law, having long before that time ordained; That Priests and Deacons should be ordained by their own Bishop; Ita ut Cives & Alii SACERDOTES assensum praebent; So as the Citizens and other Priests assented therunto; which they usually did, and ought to do, as Gratian with y others prove at large. So that though this Council, and the other Canons and Constitutions debar Presbyters and Ministers from the act and exercise of ordination, (which yet they ever used, and practiced as assistants to the Bishops, who can ordain none but by their assent, since they ought to joyn with them in the imposition of hands) yet they deprive them not of their inherent right, nor of the exercise of it as assistants to the Bishop, which they have ever used. I passe now from these Councils and Constitution to the Fathers, who jump in judgement with them. It is true that z Sr. Hierom, a Epiphanius, b Isidor. Hispanens, c Ambrose, d Augustine, e Leo, and s others affirm, that Bishops



only in their times ( yet assisted by the Presbyters who joyned with them in the ordination and imposition of hands ) did use to ordain Ministers and Deacons ; and that Presbyters might do all things that Bishops did, except the consecrating of Orders, and some other trifles, as consecrating of Altars, Churches, Virgins, Crispe, &c. not warranted by Gods word ; yet none of them determine, that the right and power of ordination belongs only to Bishops, by divine institution and appointment ; that Presbyters have no right at all by the word of God to confer Orders ; or that they might not do it in any case ; but they expressly aver the contrary : For as they did joyn with the Bishop in the imposition of hands, as appears by the 3d. Canon of the 4th. Council of Carthage, recorded ; so in S. Ambrose his time, in Egypt, if the Bishop were absent, the Presbyters use to consign and confer Orders ; as this Father testifieth ; and S. Augustine records, That in Alexandria, & throughout all Egypt, if the Bishop were wanting, the Presbyter conferred orders. Hence Arian ( as Epiphanius reports his words ) reasoned in this manner : What is a Bishop to a Presbyter ? one differs nothing from the other ; it is one order ( I saith he ) one honor, and one dignity. Imponit manus Episcopus ;

¶ ITA ETIAM PRESBYTER : The Bishop imposeth his hands, or ordains Ministers ; so likewise doth the Presbyter, The Bishop baptizeth, so also doth the Presbyter ; The Bishop sits in a Throne, so also doth the Presbyter. And he also alleged, that the Apostle saith to a Bishop, \* Neglect not the gift that is in thee, which thou hast received by the laying on of the hands of the Presbytery. Epiphanius there denyeth not directly, that the Presbyters then did use to ordain ; but demands, how it is possible for a Presbyter to ordain, not having imposition of hands in the ordination of Ministers, or so say that he was equal with a Bishop ? A false and miserable shift : since all \* Histories, Fathers, Authors, Councils testify, that in this age, Presbyters had always their voices in the Election, join their hands in the ordination of

De Gubernat. Eccles. p. 15, 130, 131, 328. after 334. 346, after 354, 360, 361, 362, 363, 364, 414. 609.

† Ambros. in Ephef. 4.  
‡ Quæstiones ex utroque Testamento mixtim. quæst. 101.  
§ Cont. Hæres. l. 3. Tom. 1. Her. 75.  
† See Cent. Magd. 3. De Ritibus circa vocationem & ordinationem, Col. 135.  
‡ 2 Tim. 4. 14.

\* Appendix Catalogo Testium veritatis, p. 23. to 56. Gersanus Bucerus.

\* Cyprian's Op-  
<sup>74</sup> Edit. Parisiis  
Epist. 75. 1.  
315.

Ministers and Deacons. Firmilianus in his Epistle to St. Cyprian, about 230 years after our Saviours Nativity, asserts, that the power of Ordination as well as of Baptising belongs to Presbyters: *Quando omnis potestas & gratia in Ecclesia constituta sit, ubi praesident MAJORES NATU, qui & baptizandi, ET MANUM IMPONENDI, ET ORDINANDI POSSIDENT POTESTATEM.* And St. Cypran himself in his 33. & 58. Epistles, Presbyteris, & Diaconibus, relates, that Presbyters, his Colleagues, joyned with him in the ordination of Aurelius; and that none were ordained but by their Common Counsel, and weighing of their merits. In \*ordinationibus Clericis, fratres charissimi, solemus vos ante consulere, & mores & merita singulorum COMMUNI CONSILIO PONDERARE, &c. After which extolling the merits of Aurelius, though young in years, he subjoyns, *Hunc igitur fratres dilectissimi a me & A COLLEGIS QUI PRESENTES ADERANT ORDINATUM SCIA- TIS: quod vos scio & libenter amplecti.* And in his 68. Epistle he addes, that in the Election and Ordination of Priests and Bishops, the People have the greatest power, *vel eligendi dignos Sacerdotes, vel indignos recusandi. Quod & ipsum videmus de divina auctoritate descendere, ut Sacerdos plebe praesente sub omnium oculis delegatur, & dignus atque idoneus PUBLICO JUDICIO AC TESTIMONIO COMPROBETUR:* which he proves at large by Numb. 10. Acts 2. & 6. and other Texts. And then concludes, *Propter quod diligenter de traditione divina, & Apostolica observatione observandum est & tenendum, quod apud nos quoque, & \* ferè per universas Provincias tenetur, ut ad ordinationes vite celebrandas, ad eam plebem cui Praepositi ordinantur, Episcopi ejusdem Provinciae proximi quique conveniant, & Episcopus delegatur plebe praesente, quae singulorum vitam plenissimo novit, & unius cujusque actum de ejus conversatione perspexit, &c.* St. Hierom in his Commentary on Zeph. c. 2. Tom. 3. p. 218. D. writes expressly: SACERDOTES, &c. that Priests and Presbyters who give Baptism, & imprecate the Lords advent to be Eucharist, make also the oyl of Crism, MANUS IMFONUNT, impose bands, instruct the Catechumens, LEVITAS ET ALIOS CONSTITUUNT SACERDOTES,

ordain

\* Tertul. Apol.  
c. 39.  
Andr. Epist. 32.

ordain Levites, and other Priests: Therefore Presbyters in S. Hieronimus time ordained Ministers, Deacons, and layd on hands as well as Bishops. Yea \* Anastatius, in the life of Pope Pelagius the first, records, that this Pope. An. Christi 555. for want of three Bishops to ordain him; was ordained Pope, by John Bishop of Perusia, and Bonus Bishop of Florence, and Andreas Presbyter de Hostia, which Luitprandus de Vitis Pontificum, p. 84. and Albo Floriacensis in his life, p. 140. likewise testifie: Lo here a Prebyter or ordinary Minister ordaining not only another Elder, but a Bishop, yea a Pope; and supplying the place of a Bishop, || the general Council of Nice: Can. 4. the first Council of Arelat. Can. 21. the second Council of Carthage, Can. 12 the third Council of Carthage, Can. 19. the Council of Apricke, Can. 16. the Council of Rhegium, An. 472 the Council of Arausica, Can. 21. the Council of Chalcedon, Acts 13. p. 187. with sundry Popes Decrees, ordaining, that no man shall be consecrated a Bishop, but by three Bishops at least, and that a consecration made only by two Bishops shall be void; and so this Pope no lawfully ordained Pope, unless that this Presbyter supplied the place of a Bishop in his consecration, and his Ordination were good and valid by the Law of God, though invalid, and a merenullity by these Canons, \* Anno 1390. about John Wickliffs time there arose in England certain bold Clerks, who affirmed, that it was lawfull for them to make new Presbyters and Clerks, and confer orders, like Bishops: teaching likewise, that they were endued with the same Power in Ecclesiastical affairs as Bishops were, whereupon they layd hands on many, and ordained divers Ministers: who affirmed likewise, that they had equal and the self-same Ecclesiastical power with Bishops: which was the constant Doctrine of Wickliff and the \* Waldensers. This Doctrine of theirs was true, but their practise discommended, yet the Ministers thus ordained by them, held their ordination lawfull by Gods Law; yea and their ordination of others in those times of darknesse and persecution, was good and valid, when no Wickliffs, Lollards or other orthodox Professors of the Gospel could be admitted into orders by the Bishops of that age, unless they would subscribe to their Popish

† De Vitis Pontificum, p. 53.

|| See Savius Cencil. Tom. 1. p. 188. 162, 163. 341, 369, 370, 406, 402, 506, 574. Tom. 2. p. 187, 656, Tom. 1. p. 699, 718, 467. Tom. 2. p. 614, 367, 268, 272, 6, 8, 731.

\* Antiqu. Eccl. Brit. 302.

\* See Viscerius de Statu Et Successione Ecclesie, lib. 2. c. 9, 10.

m In 1 Tim. 4.  
14.

a In 1 Tim. 4.  
14.

o In 1 Tim. 4.  
14.  
p Ambrose in  
Eph. 4. & 1 Tim.  
3 Hierom, Se-  
dulius, Theodo-  
ret, Primasius,  
Rabanus Mau-  
rus, Remigius,  
Oecumenius,  
Theophilus, Al-  
schmus, Beda,  
Bruno, &c. in  
Phil. 1. 1. 1 Tim.  
3 Tit. 1. 5, 7.  
Al. 10. 17, 18.  
q In 1 Tim. 4.  
14. Lell. 3.

Popish assertions, as some of our Prelates now will admit none to receive orders, unless they will first subscribe to such private positions and Ceremonies, as are directly contrary to the established doctrine, and discipline of the Church of England; by means whereof many godly men are kept from the Ministry. And though *m Crysostome, Primasius, Theodoret, Ambrose, Rabanus Maurus, Oecumenius, Theophilus, Haymo*, with some others, interpret that of the 1 Tim. 4. 14. By the laying on of the hands of the Presbytery; to be meant either of Paul himself, or of the Senate of the Apostles, or of such who had Apostolical authority, or of Bishops, and not of meer Presbyters, because (say they) Presbyters (to wit according to the practice of their, though not of former times) could not ordain a Bishop, but only Apostles, or Bishops; yet none of them so much as once affirm, that they cannot by the Law of God ordain Deacons, and ordinary Ministers; or that they ought by Gods Law and divine institution to be ordained only by Bishops, or Presbyters ordination void: yea *o Theophyl.* on that text writes thus *Behold a wonderful thing. See how much the imposition, SACERDOTALIUM MANU-UM*, of Sacerdotal or Priests hands can do; A clear demonstration, that Priests as well as Bishops, and Bishops only as they are Priests not Bishops, have power of laying on hands. And *o Theodoret*, thus glosseth the text, *here he calls those the Presbytery who had attained Apostolical grace; For, saith he, divine Scripture hath called those who were honored in Israel, Elders. The Fathers therefore confessing, that Presbyters and Elders might and did in some cases and places Ordain, and Consecrate Ministers without the Bishop, and likewise joyn with the Bishop, (in all places) in the imposition of hands, grant that the right of ordination and imposing hands, be- longeth to them by the word of God, as well as to Bishops; and rather, because this is the constant doctrine of the p Fa- thers; that Bishops and Presbyters, by Gods Law and institution, are both one and the same, and so continued till long after the Apo- stles times; Therefore their power of ordination, the same with theirs. Neither do the Papists dissent from this: q *Ami- n* writes; That the imposition of hands belongs only to those who*



who are the Ministers of Christ. which was double, one which was made by Deacons, the other by Ministers; and because he adds not the third by Bishops; he plainly intimates, that the ordination made by Ministers and Bishops, is one and the same, and that Bishops ordain only as Ministers, not as Bishops. r Cajetan on that text saith, *That Paul relates, that the imposition of hands SACERDOTALIS OFFICII, is a part of the Sacerdotal or Priests office, (not the Bishops) and Faber in 1 Tim. 4. 14. writes, that Presbyters did use to lay their hands on the heads of those who were to be ordained, purged, or made compleat Ministers, pouring forth holy prayers. I know indeed that s Aquinas and other Schoolmen hold, that it belongs only to Bishops to confer holy orders; yet he, & Durandus & Alensis grant, that this is not by virtue of any divine right, or institution, but only by humane Constitutions and Canons, by reason of the more excellent Power and Jurisdiction that the Bishop hath over and above Ministers, and for order sake; yea they both affirm, that Presbyters do, and ought to joyn with the Bishop in the imposition of hands in the ordination of Ministers. The Rhemists in their Annotations on the 1 Tim. 4. 14. confesse, that when a Priest is ordained, the rest of the Priests and Elders present, do together with the Bishop, even at this day among them, (and have anciently used heretofore) to lay hands on those that are to be ordained; citing the fourth Council of Carthage: Can. 3. for proof thereof. And the Canonists, with some ex Schoolmen grant, that Priests and Ministers by the Popes Dispensation and License, may without a Bishops concurrence ordain Deacons and Ministers; but a meer Layman, or one that is no Minister cannot do it. A clear proof, that the imposition of hands appertaines to Presbyters as well as Bishops, and that the power of ordination rests more in the Ministers person, than in the Popes Grant or License; else why might not a Layman as well as a Minister, grant Orders by virtue of the Popes License, or why should Ministers joyn with Bishops in the imposition of hands? But to passe from these to the reformed Churches beyond the Seas. We know that most of them have no Bishops; that all their Ministers and Deacons are ordained by the common Election of the People and*

In 1 Tim. 4. 14.

(Supplementum  
Qu. 38. Artic. 1.  
In 4. Sent. Dist.  
24. Qu. 1. 6.  
Alensis Summ.  
pars 4. qu. 9.  
m. 5. art. 1.

u Summa Ange-  
lica Ordo Selt.  
13. and Innocen-  
tium there cited.  
x Filic. Jesuina  
De Capibus  
Conse. pars 1.  
Titul. 9. c. 5.  
Alen. Alensis  
Sum. Theol.  
pars 4. qu. 9.  
m. 5. Artic. 1.



\* See Canterbur-  
ries Doom. p.  
335, 390, 392.

y l. iii Walden-  
se p. 23.

x Fox AAs and  
Monuments p.  
210. Catal.  
Testium Verita-  
tis iii Waldenses  
p. 445.

a Argument. &  
Respons. pars 7.  
De Potestate E-  
piscopali, Arg. 2.

Magistrates, and imposition of the Senate or Colledge of Mi-  
nisters hands; yet none of our Prelates, till \* (some of late)  
have been so impudently shamelesse, as to deny their ordi-  
nation and Ministers to be lawfull, or their practice to be  
dissonant from the Scriptures, or them to be true Churches.  
What their writers have determined concerning the power  
of ordination, incident to Ministers as well as Bishops, and  
to Bishops only as Ministers, and servants to the Church, not  
Lords, these ensuing passages will declare: y Joannes Luk-  
witz in his Confession of the Taborites against Rokozana c. 13.  
of the Sacrament of order, writes thus, They confesse, that the  
conferring of Orders only by Bishops, and that they have more es-  
sentiall authority of this nature then other Ministers, is not from  
any faith or authority of the Scriptures, Sed ex consuetudine  
habetur Ecclesiz, but from the custom of the Church. This be-  
ing the constant doctrine of the x Waldenses and Taborites, that  
the power of giving orders, and imposing hands, belonged to Pres-  
byters as well as Bishops; and that Bishops and Ministers by Gods  
Law were both one; and no Bishop greater than any Presbyter in  
honour, or Jurisdiction. a Melancton writes. That if Bishops  
and Ordinaries are enemies of the Church, or will not give orders,  
yet the Churches retain their right; For wheresoever there is a  
Church, there is a right of administering the Gospel; wherefore  
there is a necessity that the Church should retain the right of cal-  
ling, electing and ordaining Ministers. And this right is a gift  
given to the Church, which no humane authority can take from the  
Church; as Paul witnesseth in the fourth of the Ephesians, where  
he saith, When he ascended up on High, he gave gifts unto men;  
and he reckons Doctors and Pastors among the proper gifts of the  
Church, and adds, that such are given for the Work of the Ministe-  
ry, for the edifying of the body of Christ, &c. where therefore there  
is a true Church, there must needs be a right of electing and or-  
daining Ministers. One thing had made a difference of Bishops  
and Pastors, to wit, ordination, because it is instituted that one  
Bishop might ordain in many Churches; but seeing that by Gods  
Law there are not divers degrees of a Bishop and Pastor, it is evi-  
dent, that an ordination made by a Pastor in his Church, is rati-  
fied by Gods Law. Marfilium Putavinus in his Defensorio Patris,

part

par. 2. c. 15. 17. affirms, that the power of ordaining Ministers belongs not to Priests and Bishops, but to the Magistrates and people, where he is to be a Minister. That every Priest by divine authority, may confer all Sacraments, and give orders, as well as any Bishops; and that every Priest hath power to ordain and promote any Believer that is willing to the Priesthood, he preparing him Ministerially, but God simply and immediately impressing the Sacerdotal power or character; the original property of ordaining Ministers being only in Christ, the head of the Church.

|| Hyperius thus seconds him, 'The imposition of hands in ¶ In 1 Tim. 4.

'the election of a Bishop, or Deacon, to approve the per- 14.

'son to the multitude or people, was made by THE ELDERS, in whom this authority rested, whence it is here added, with the laying on of hands by the authority of the Priesthood, or as it is more significantly and plainly expressed in the Greek, with the laying on of the hands of the Presbytery, which signified the whole Congregation of Elders. And they agreed, that he who was elected by the Consent of many, should be commended and approved as a fit person, by this external sign. Which is thus backed by \* Hemingius, \* In 1 Tim. 4.

'The imposition of the hands of the Presbytery, is the right 14.

'of ordination, which the SENATE (or Eldership) of the Church, or other Ministers of the Gospel did administer.

'Learned Gerardus, Locorum Theolog. De Ministerio Ecclesiastico proves at large, That the power of Ordination belongs to Presbyters, & that Ministers ordination by Presbyters alone, is a good ordination by the word of God, refuting the Papists Cavils to the contrary. || Pezelius

'thus jumps in judgement with him. 'Hencefore the authority of Ordination was granted to the Bishops at least

'by a humane institution, yet so that the suffrages of the Church might not be excluded from the Election of Ministers, and that the other Presbyters should be present at

'the examination, and lay their hands together on him, that was to be ordained: For so Gratian Can. Presbyter. Distinct. 23. when a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters likewise that are present, shall hold their

hands

1

¶ Argum. & Resp. par. 7. De Ordin. Ministr. in Argum. 1.

¶ *Loci Com. De  
Ministr. Verbi  
Dei.*

¶ *De Ecclesia  
Cap. 11.*

¶ *Magist. Sen  
tent. l. 4 c. 25.*

¶ *Cent. 1. l. 2  
c. 6. R. n. s. V.  
callonic for Cr  
dinationis. Co.  
502.*

‘hands upon his head, close to the Bishops hands: which  
‘tended to this purpose, that the Presbyters likewise  
‘might retain the right of consecrating, or ordaining to  
‘themselves, and that so they might manifest, that what  
‘ever the Bishop should do, that he did it not in his own  
‘name alone, but in the name of all. ¶ *Musculus* harps up-  
‘on the same string thus, ‘It must plainly be confessed,  
‘that the Ministers of Christ heretofore were elected, the  
‘people being present and consenting, and they were  
‘ordained and confirmed OF THE ELDERS, by the lay-  
‘ing on of their hands.” This form of electing Ministers is  
‘Apostolical and lawfull; which he there proves at large.

The Noble \**Mornay*, Lord of Plessis, sings the same tune  
in these words, ‘These things being thus proved, we adde,  
‘that the right of laying on of hands, and ordaining  
‘Ministers, is in the power of the Presbyters. And this  
‘verily concerning the Apostles daies is more apparent,  
‘than that it can be so much as doubted: For saith  
‘Paul to Timothy, Neglect not the Gift that is in thee by the  
‘laying on of the hands of the Presbytery, that is, of the Pres-  
‘byters or Elders. Moreover Timothy himself ordained  
‘Elders, and since a Bishop and a Presbyter are names of  
‘one, and the same function; if the Bishops challenge this  
‘right to themselves from the Scriptures, the Presby-  
‘ters also may do the same: but if they deny it to Presby-  
‘ters, in this very thing they abrogate this right to  
‘themselves. And verily this was a good form of Argu-  
‘ment in the Church in Antient times. ¶ He can baptize,  
‘he can consecrate and administer the Sacrament of the  
‘Lords body, (which are the greater and more honour-  
‘able Actions, because Sacraments of undoubted truth,  
‘of highest note and use,) Therefore he may lay on hands,  
‘(which is lesse.) Now in ordaining Elders, the Bishop  
‘laying his hands on the heads of those who were to be or-  
‘dained, the rest of the Elders likewise did lay on  
‘their hands, as appears out of many places of the De-  
‘cree. The ¶ Century writers inform us, That in the

Apostles

At Apostles time, the Apostles did not assume to themselves the power of electing and ordaining Elders and Deacons, but they had the suffrage and consent of the whole Church; and that they, and the other Ministers of the Church with them, did ordain and lay hands on them; which they prove by *Acts* 6. and 13. and 14. and 19. and 1 *Tim.* 4. 14. And in the 2d and 3d Century following, c. 6. they affirm, That Bishops and Ministers were thus elected and ordained, the Elders as well as the Bishops laying their hands on them. The \*Confession of *Saxonia*, c. 12. resolves, That it belongs to the Ministers of the word to ordain Ministers lawfully elected and called. The || Synod of *Petrocov*, (in Poland) *Artic.* 6. decreed, That no Patron should receive or admit any Ministers to teach in his Church, unlesse he were lawfully ordained and sent by the Superintendents, and the Elders, and had a good and certain Testimonial from them; and the Synod of *Wlodyslavia*, *Artic.* 8. and 12. determines thus: The ordination and mission of Ministers in certain places to work in the Lords Vineyard, is committed to the Superintendents, and to the Ministers and Elders their Colleagues; (not to Bishops: ) *Georgius Major* in his *Enar. in Philip.* 1. 1. writes thus, That there is no difference between a Bishop and a Presbyter, *Paul* witnesseth in the 1 *Tim.* 4. 14. where he saith, Neglect not the grace that is in thee, &c. by the laying on of the hands of the Presbytery; that is, of the Order or Colledge of the Presbyters: by which it is shewed, That *Timothy* was called and ordained to the Episcopal function by the Presbyters. Therefore at that time PRESBYTERS HAD THE RIGHT OF ORDINATION, as well as Bishops, neither was there any difference between them. To these I might adde, *Master John Calvin*, *Piscator*, *Maylorar*, and most other Protestant Commentators on the 1 *Tim.* 4. 14. *Zanchius De statu peccati & Legal. in quantum Præceptum*, *Chemnitius Loc. Com. pars* 3. *De Eccles.* c. 4. and *Examen Concilii Tridentini pars* 2. *De Sacram. Ordinis*, p. 224, 225, &c. (where he proves at large, That the electiō & vocation of Ministers belongs to the whole Church,

\* *Harmon. Confess. pars* 2.

|| See *Gerfonus Bucerus de Gubern. Eccl.* p. 618.

\* Gal. Vocatus  
Disperata Causa  
Papatus, l. 2.  
Sect. 2.

† Presbyteri &  
Episcopi sunt.  
Jure divino pa-  
res, id est, ad-  
ministrant idem  
officium, eodem  
modo, & eadem  
auctoritate, un-  
de Presbyteri  
impositionis ma-  
nuum in pastori-  
bus ordinandis  
jus habent.  
1 Tim. 4. 14.  
Can. Presbyter.  
Distinct. 23.  
See Amandus  
Polanus Syn-  
tagm. Theol. 7.  
c. 11.

\* Canons 1603.  
36, 37.

Church, to the people as well as the Clergy; that the im-  
position of hands belongs to Presbyters as well as Bishops.  
Wherefore the Apostle saith, 1 Tim. 4. 14. that Timothy had  
a grace and a gift by the imposition of hands, neither saith  
he only of my hands, but he adds also of the Presbytery,  
that there should be thought no difference, whether any  
one were ordained either by the Apostles, or by the El-  
ders.) Antonius Sadeel. Respons. ad Repetita Tirriani So-  
phism. pars 2. Loc. 12. Beza de diversis Ministrorum Gradi-  
bus. Junius Contr. 5. l. c. 3. n. 3. Chamierus Paustratia Cathol.  
Tom. 2. de Occum. Pontif. c. 6. with sundry \* other writers  
of the reformed Churches, who aver and prove against  
the Papists and Jesuits; that the power of election and or-  
dination of Ministers by the word of God, belongs to the  
whole Church and Congregation, and the imposition of  
hands to Ministers, Elders, and Presbyters, as well as to  
Bishops, and to Bishops only as they are Presbyters. But  
he that hath handled and proved this most largely and  
fully of all others, is Gersomus Bucerus de Gubernat. Ecclesie  
(being an answer to Bishop Downhams Sermon of Bishops) p. 261,  
262, 283, 287, 292, 294, 299, 310, 318, to 367, 464, 465, 493,  
498, 499, 524, 618. & David Blondellus Apol. pro Sent. Hieron.  
lect. 3. p. 309. to 379. where this point is so learnedly  
and substantially proved by Scripture, Reason, and  
Authors of all sorts, that none, which read these passages  
of theirs, can ever hereafter call this into question more.

Having run thus long abroad, I now in the last place re-  
turn to our own Church and writers. The Book of ordination  
of Ministers, ratified by two several Acts of Parliament, name-  
ly 3 Edw. 6. c. 12. and 8 Eliz. c. 1. and subscribed to by all our  
Prelates and Ministers \* by virtue of the 36. Canon as contain-  
ing nothing in it contrary to the word of God, expressly orders,  
that when Ministers are ordained; ALL THE MINISTERS  
PRESENT AT THE ORDINATION SHALL LAY THEIR  
HANDS TOGETHER WITH THE BISHOP ON THOSE  
THAT ARE TO BE ORDAINED: And the 35. Can. made in  
Convocation by the Bishops & Clergy An. 1603. prescribes,  
that the Bishop before he admit any Person to holy Orders, shall di-  
ligently



gently examine him in the presence of those Ministers that shall ASSIST HIM AT THE IMPOSITION OF HANDS. And if the said Bishop have any lawfull impediment, he shall cause the said Ministers carefully to examine every such Person so to be ordered. Provided that they who shall assist the Bishop in examining AND LAYING ON OF HANDS, shall be of his Cathedral Church, if they may be conveniently had, or other sufficient preachers of the same Diocese, to the number of three at the least. And according to this book of Ordination and Canon, when ever any Ministers are ordained, all the Ministers there present joyn with and assist the Bishop in laying on of hands, on every one that is ordained. So that both by the established Doctrine and practice of the Church of England, the power of laying on hands, and right of ordination, is common to every of our Ministers, as well as to our Bishops; who as they cannot ordain or lay hands on any Ministers without the Bps. so the Bp. can ordain or lay hands on no Ministers without them; so that the power & right of ordination rests equally in them both. With what face or shadow then of truth our Prelates now can or dare to Monopolize this privilege to themselves alone, against this book of Ordination, their own Canons, Subscriptions, yea their own and their predecessors common practice to the contrary (which perchance their over great employments in temporal businesses, and secular state affairs, have caused them wholly to forget, as least not to consider:) let the indifferens judge. But to passe from them to some of our learned writers: *Alcuin* *De Divinis Officiis* c. 37. writes; that Bishops, Presbyters, & Deacons were anciently, and in his time too, An. 790, 800. \* elected by the Clergy & People, and that they were present at their Ordination and consenting to it. That the Bishops consecration in his daies used in the Church of Rome, wherein two Bishops held the Gospel or New Testament over the head of the Bishop consecrated, and a third uttered the blessing, after which the other Bishops present laid their hands on his head, was but a Novelty, not found in the Old or New Testament, nor in the Roman Tradition. And then he proves out of Hieron his Epistle to Evagrius, and his Commentary on the first to Titus, that the ancient consecration of Bishops, was nothing else but their election

\* See Bishop Jewels Reply to Harding. Art. 4. Divis. 15. Eusebius Eccl. Hist. l. 3 c. 11. l. 6. c. 29. l. 3. l. 7. c. 2. Sac. Eccl. Hist. l. 2. c. 6. l. 5. c. 8, 9, 9, 15. c. 7. c. 3. 12. 26, 28, 29. 34. 35. 36. 45. l. 4. c. 6. Evagrius Eccl. Hist. l. 2. c. 8. 11. l. 3. c. 11, 12. l. 4. c. 6. 35. Gracian Distinct. 69. 79. Appendix ad Catalogum Test. Vatican. and

and inthronization by the Elders, who chose out one of their company for a Bishop, and placed him in a higher seat than the rest, and called him a Bishop, without further Ceremony; just as an Army makes a General, or as if the Deacons should choose one from among them and call him an Archdeacon, having no other consecration but such as the other Deacons had, being advanced above others only by the Election of his fellow-brethren, without other solemnity.

By which it is plain, that in the Primitive Church, Presbyters did not only ordain Presbyters and Deacons, before there were any Bishops elected and instituted; but likewise, that after Bishops were instituted, they elected and ordained Bishops (as well as Elders and Deacons) and that the sole ordination and consecration of Bishops in the Primitive and purest times, was nothing but the Presbyters bare election and inthronization of them without more solemnity; So that the other Rites and Ceremonies now used, are but Novelties. *Anselm Archbishop of Canterbury* on the 1 Tim. 4. 14 expounds these words, with the laying on of hands of the Presbytery; in this manner, He calls that the laying on of hands which was made in his ordination; which imposition of hands was in the Presbytery, because that by this imposition of hands, he received an Eldership, that is, a Bishoprick. For a Bishop is oftentimes called a Presbyter by the Apostle, and a Presbyter a Bishop. (whom in his Commentary on the third Chapter on Phil. 1. 1. Tit. 1. 5, 7. he proves to be one and the same in the Apostles time, and in the Primitive Church. So that by his resolution the imposition of hands, and power of ordaining Elders and Bishops, belongs to Presbyters as well as to Bishops. Our English Apostle *John Wickliff*, and his Coarmanian *Richard Fitzralphe*, otherwise called, *Richardus Armachanus Archbishop and Primate of Ardmagh in Ireland*; if we believe either their own writings, or o *Thomas Walden*, who recites their own opinions, argument, and takes a great deal of pains (though in vain) to refute them: affirmed and taught:

m Wickliff, De  
c. Sessu No. c.  
lw, c. 6. De Pa-  
pi, c. 11.

n Richardus  
Armachanus

Ad Quæst. Ar-  
menicum, l. 11.

c. 1.

o Waldens.

Cont Wickliffom.

3. c. 60, 61, 63.

Et Tom. 1. l. 1.

Artic. 3. c. 57.

First, That in the defects of Bishops, any one that was but a mere Priest, was sufficient to administer any Sacrament

ment or Sacramentals whatsoever either found in Scripture, or added since.

*Secondly*, That one who was but a mere Priest might ordain another, and that he, who was ordained only by a simple Priest, ought not to doubt of his Presbytership, or to be ordained again, so as he rightly performed his Clerical Office, because the Ordination comes from God, who supplies all defects.

*Thirdly*, That mere Priests may ordain Priests, Deacons and Bishops too; even as the inferiour Priests among the Jews did ordain and consecrate the High Priest, as Bishops consecrate Archbishops, and the Cardinals the Pope.

*Fourthly*, That the power of Order is equal, and the same in Bishops and Priests, and that by their very Ordination they have power given them by Christ to administer all Sacraments alike; therefore to confer Orders and confirm Children, which is the lesse, as well as to baptise, administer the Sacrament of the Lords Supper, and preach the Gospel, which are the greater.

*Fifthly*, That Christ sitting in heaven hath given the power of consecrating and ordaining Priests and Deacons, of Confirmation, and all other things, which Bishops now challenge to themselves, to just Presbyters; and that these things were but of late times, even above 300. years after Christ, reserved and appropriated to Bishops, only by their own Canons and Constitutions, to increase their *Cæsarian* Pomp and pride. And \**Waldersis* himself (who undertakes to refute these Propositions) saith expressly, \**Tit. 3. c. 35. S. 1.* 'That  
'no man hitherto hath denyed, that God in an urgent  
'case of necessity gave the power of ordination to any one  
'that is but a mere Priest, to wit, in the want or defect of  
'Bishops. All the Archbishops, Bishops, Archdeacons,  
'and Clergy of England in their Book, intituled, *The Institution of a Christian man*, subscribed with all their hands,  
'and dedicated to King Henry the 8th. Anno 1537. Chapter of Orders, and King Henry the 8th. himself in his  
'Book styled, *A necessary erudition for any Christian man*, set  
'out by authority of the Statute of 32 H. 8. c. 25. approved

proved by the Lords Spiritual and Temporal, and Nevertheless of Parliament, prefaced with the Kings own Royal Epistle, and published by his special command in the year 1543. in the Chapter of Orders, expressly resolve, That Priests and Bishops by Gods Law are one and the same, and that the power of Ordination and Excommunication belongs equally to them both. Learned Martin Bucer in his Book of recalling and bringing into use again the lawfull ordination of Ministers, and of the Office of Pastors, in his *Scripta Anglicana*, written here in England, p. 254, 255, 259, 291, 292, 293. and on Matth. 16. layes down these Conclusions.

First, That the power of ordination rests principally and originally in Christ himself, the Prince of Pastors.

Secondly, That this power is secondarily and derivately in the whole Church, whose consent is requisite in the election and ordination of Ministers.

Thirdly, That the actual power of Ordination and imposition of hands belongs as well to Presbyters as to Bishops, that they ought to joyn with the Bishop in the laying on of hands; and that Timothy was ordained by the byters.

Fourthly, That Bishops and Ministers have the power of imposition of hands in them only instrumentally, not originally as Servants, to the whole Congregation.

Fifthly, That the examination and ordination of Ministers ought to be made publickly in the Church where they are elected to be Ministers, before all the Congregation; All which he proves by sundry Scriptures and Histories. Peter Martyr his Coetanian, ( Regius Professor in the University of Oxford, in the daies of King Edward the sixth, ) in his Commentary upon the 2 Kings 2. 23. and in his Common places, printed at London. Cum privilegio, Anno-1776. Class. 4. Loc. 1. Sed. 23. p. 849. writes thus, 'The Papists cannot object grievous sins against the Ministers of the Gospel, but they oppose only some slight, that I say not ridiculous things: they say that our Pastors have no imposition of hands, and thence they endeavour to conclude, that they are not to be

be reputed just Governours of the Church; and that the Congregations which are taught and governed by them, are no true Churches, but Conventicles of Revolters. And this they say, as if the imposition of hands were so necessary, that without it there can be no Ministry in the Church; when notwithstanding *Moses* consecrated *Aaron* his Brother and his Children, offering divers kinds of Sacrifices, on which no man formerly had laid on hands. Likewise *John the Baptist* brought in a new right of Baptism, and administred it to the Jews, when as yet no hands had been laid upon him, and he himself had been baptised of no man. *Paul* also called by Christ in his journey, did not presently go to the Apostles that they might lay hands upon him, but he taught in *Arabia* three years space, and ministred to the Churches, before that he went up to the Apostles his Antecessors, as himself witnesseth in his *Epistle to the Galatians*. We reject not the imposition of hands, but retain it in many Churches, which if we receive not from their Bishops, we are not to be blamed for it, for they would not confer it on us, unlesse we would depart from sound Doctrin, and likewise bind our selves by Oath to the *Roman Antichrist*. In which words he resolves,

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First, That the imposition of hands is no such essential part of Ministers ordination, \* but that it may be omitted; and that those who are elected and lawfully called to the Ministry by the suffrage of the whole Church and People, are Ministers lawfully called and ordained without this Ceremonie.

\* See *Davidis Blondelli Apologia, sect. 3. De Ordinatione, & Plebis in Electionibus jure*, p. 309, to 448. where this is largely proved.

Secondly, That the imposition of hands belongs to Ministers, as well as Bishops; and that those who are ordained Ministers in the reformed Churches, where they have no Bishops, only by the laying on of hands of other Ministers, are lawfully ordained.

Thirdly, That this position, that the power of Ordination belongs only to Bishops, that those who are no true Ministers who are ordained without a Bishop, is but a vain ridiculous Popish Cavil. Our Prelates therefore should be

M

assumed



<sup>a</sup> De Clericis.

<sup>b</sup> Notarum  
Spongia Cent.  
Gu' Voetium.

<sup>c</sup> See Canter-  
buries Doom,  
p. 389, 390.

<sup>d</sup> See the  
Time-serving  
Proteus,  
d Mr Samuel  
Rutherford's  
due Right of  
Presbyterys. P.  
237, 2. 8, 239,  
&c.

ashamed to ground both their own, and *Titus* his Episco-  
pal Hierarchie upon it. The Papiſts and Jeſuites have made  
uſe of this erroneous Paradox, on purpoſe to render the Or-  
dinations of Miniſters, by *Luther*, *Zwinglius*, *Calvin*, *Melan-  
tion*, and other firſt Reformers of the Proteſtant Churches,  
and their Succeſſors ſince their ſeparation from the Church  
of *Rome*, mere Nullities, their Miniſters no Miniſters, and  
by conſequence the Proteſtant Churches and Sacraments no  
Churches or Sacraments at all; Whence \* *Bellarmino*, <sup>b</sup> *Cor-  
nelius Janſenius*, and other Papiſts argue thus: *Lutherus*,  
*Zwinglius*, *Calvinus*, *Melanthonus*, &c. Non fuerunt à veris  
Paſtoribus Episcopi ordinati, ſed Presbyteri tantum. Ergo nec  
illi qui primis illis ſucceſſerunt, ab iis ordinati fuerunt veri Pa-  
ſtores. Sed Eccleſia ſine Paſtoribus eſſe non poteſt; SEQUITUR  
IGITUR, ADVERSARIOS VERAM ECCLESIAM NON  
HABERE. Which they ſtyle ARGUMENTUM INDISSO-  
LUBILE. This Popiſh and Jeſuitical poſition and opini-  
on, though at large refuted by *Peter Martyr*; *Chamier*,  
*Gersonus Bucerus*, *David Blondellus*, *Apologia pro ſententia  
Hieronimi*, *De Episcopis & Presbyteris*, *Seſſio 3.* *Gisbertus Voeti-  
us* in his *Deſperata Cauſa Papatus*, ubi imprimis magna illa  
præjudicia de Reſormatorum Vocatione, ſucceſſione & ſeceſſione  
ſunditus ſubruuntur, Lib. 2. *Seſſ. 2.* with other forein Pro-  
teſtant, and our own Domeſtick Divines; yet Archbiſhop  
<sup>c</sup> *Laud*, in his Relation of his Conference with *Fisher*, p. 175,  
176. is not aſhamed to ſhake hands with the Papiſts and Je-  
ſuites herein; and poſitively to conelude, That no mere Prieſt  
had the power of Ordination, BUT A BISHOP ONLY: and  
thence he infers, NO BISHOP NO CHURCH: wherein  
he is ſeconded by Biſhop *Mountague Originum Eccleſiaſtica-  
rum*, Tom. 1. pars poſterior, p. 464. by Biſhop *Hall*, in his  
*Episcopacy by Divine Right*, p. 18, 19, 91. and Part 2. *Seſſ. 15.*  
Power of Ordination IS ONLY IN BISHOPS. Upon which  
account Biſhop *Hall* re-ordained \* *Mr. John Dury*, formerly  
ordained by Presbyters in a Reformed Church beyond the  
Seas; when as all our Biſhops admit the Ordination of *Maſſe*,  
*Prieſts* in the Church of *Rome* it ſelf by Popiſh Biſhops, to be  
a lawfull Ordination, and never re-ordained d any Popiſh Prieſt  
or

or Jesuit, if he became a Protestant, but admitted him to exercise his Ministry freely amongst us, without renouncing his Popish Orders, and taking new from them. In imitation of whose Jesuitical opinion, and Romish practise our present Bishops, and Vicars Generals are now so rigidly Popish and Extravagant herein, that they refuse to own any of our Ministers, ordained by Presbyters during the late troubles, to be Ministers; and will not admit them to Benefices or Fellowships, unless they will renounce their Presbyterial Ordination, as NULL and VOID, and receive a NEW ORDINATION FROM BISHOPS, notwithstanding their promised and expected moderation and reformation of these their former Exorbitances, the principal occasions of our late wars and miseries. I shall therefore seriously beseech & desire our Prelates and their Vicars Generals to be ashamed of, and renounce this their Popish and Jesuitical practice & position; whereby they not only greatly offend, but even Un-church most Protestant Churches in foreign parts, and Un-minister their Ministers, amongst whom his Majesty and some of themselves have been harbored & relieved in their greatest Extremities. Especially seeing *Erasmus Junior* (newly published by a \* Popish Priest, under the disguise of a Sectary) doth not only argue and declaim against all Presbyterian Ministers and their Ordinations; but even against their own Episcopal Consecrations and Ordinations, as meer NULLITIES because not derived from the Roman Pontif, nor warranted by those Canons and Councils which they urge against Presbyterial Ordinations. And to reclaim them from their error herein, I shall desire them for their own honour, and our Churches peace, with unpassionate spirits, and disingaged affections, seriously to consider what our learned writers and professors of Divinity have formerly written in this particular. Learned \* Dr. Whitaker, writing against Bellarmine, saith; that this text of the 1 Tim. 4. 14 makes very much against the adversaries; For from this place we understand, that Timothy received imposition of hands from the Elders, who at that time governed the Church by a common Council; and against \* Duran, he argues thus: Luther,

\* London, 1660

\* Controv. 2. qu. 5. c. 5.

† Cont a Duran, l. 2. sect. 55.

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Zwinglius, Oecolampadius, Bucer and others were Presbyters; and Presbyters by Gods Law are the same with Bishops; therefore they might lawfully ordain other Presbyters; Dr. Fulk in his *Confutation of the Rhemish Testament: Annot. on Tit. 1. Sect. 2.* and Dr. Willet in his *Synopsis Papismi*, the 5. general Controversie quest. 3. part 2. write thus, 'Although in the Scripture a Bishop and an Elder is of one order and authority 'in preaching the word, &c. yet in government, by antient 'use of speech, he is only called a Bishop, which is in the 'Scripture called chief in government, to whom the ordination or consecration by imposition of hands was alwaies 'principally committed. Not that imposition of hands belongeth only to him, for the rest of the Elders that were 'present at ordinations did lay on their hands, or else the 'Bishop did lay on his hands in the name of the rest. We 'differ from the Papists in this; They affirm, that not 'principally and chiefly, but solely and wholly the right of 'consecrating and giving Orders appertaineth unto Bishops. 'But concerning the power of giving Orders we say; that 'though it were chiefly in the Apostles, yet the Pastors and 'Elders together with them laid on their hands, *Act. 13. 3.* '4. and as *St. Paul* speaketh of his laying on of hands, *2 Tim. 1. 6.* so he maketh mention of imposition of hands by the 'Eldership, *1 Tim. 4. 14.* And the Rhemists on that place 'mislike not the practice of their Church, that their Priests 'do lay on their hands together with the Bishop upon his 'head that is to be ordained. What else doth this signifie, 'but that they have some interest in ordaining together 'with the Bishop? The 4. Council of *Carthage* Can. 3. Decrees thus: Let all the Priests that are present, hold their 'hands next to the Bishops hand, upon the head of him 'that is to be ordained. Again Can. 14. of the same Council: The Bishop must not give orders, but in the presence 'and assembly of the Clergy. By this then it is manifest, 'that imposition of hands doth not wholly and soly belong 'to the Bishops, seeing the rest of the Elders were wont to 'lay on their hands likewise, or the Bishop in the name of 'the rest. So that the Elders were not excluded. Dr. Field in

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in his 5. *Book of the Church*, c. 27. is of the same opinion; where he proves out of *Durandus* and other *Papists*, 'that the power of consecration and order is not greater in Bishops than in any other Ministers; that the power of ordination was reserved to Bishops, not by any divine, but humane Constitutions only, rather for to honour the Bishops priestly place, than for that it might not be done by any other, and for the avoiding of confusion and schism in the Church: Concluding, that in cases of necessity; as when Bishops are extinguished by death; or fallen into heresie, or obstinately refuse to ordain men to preach the Word and Gospel of Christ sincerely, and the like, then Ministers only may ordain other Ministers, without any Bishops assistance. And Mr. Cartwright in his *Confutation of the Rhemish Testament*, on the 1 Tim. 1. 14. Sect. 18. and on Tit. 1. Sect. 2. proves, both by the Rhemists own practice and confession, by the 4. Council of *Carthage*, cited by them, and the History of *Eradius* his ordination, who succeeded *Augustine*, to which six Elders, as well as two Bishops were called, and by the text of *Timothy* it self, 'that the imposition of hands belongs to Elders as well as Bishops, which he manifests to be one and the same by divine institution.' Finally, acute and learned Dr. Ames in his *Bellarminus Enervatus* Tom. 2. l. 3. c. 2. of the vocation and ordination of Ministers, Sect. 4, &c. De Ordinatione, concludes thus against *Bellarminus*, who affirms, that the ordination, vocation, and election of Bishops and other Ministers of the Church belongeth only to Bishops.

First, That it cannot belong *Jure Divino* to Popish Bishops, superior to Presbyters in degree, because they themselves are only, *vel juris, vel injuria humane*, of humane right, or rather injurie, not of divine institution.

Secondly, That the very act of ordination belongs to divine Bishops, that is, to Presbyters, in a Church well ordered.

Thirdly, That as to the right, force and virtue which it hath in constituting the Ministers of the Church, it alwaies appertains to the whole Church; as the celebration of Matrimony receives all its force and virtue from the consent of the parties married.

Fourthly,

*Fourthly*, That in the corrupted and collapsed State of the Church, the Ministry and Order failing; the very Act of Ordination, so far forth as it is necessary to the constitution of a Minister, may in such a case be lawfully executed to the people.

*Fifthly*, That the Act of Ordination is attributed to Presbyters, 1 Tim. 4. 14. And that the Apostles themselves did not ordain ordinary Ministers, but by the concurrence and consent of the people, Acts 14. 23.

*Sixthly*, That in the primitive Church, which was governed by the Common Counsel of the Presbyters, before there were any Bishops, the very first Bishops were not ordained by Bishops, which then were not, but by Ministers, and Presbyters only.

*Seaventhly*, That all the Councils, Decrees and Testimonies of Fathers objected to the contrary, prove nothing else, but that the Act and Right of Ordination partly by Custome, and partly by humane Decrees, was given to the chief Presbyter or Bishop after the Apostles time, but not belonging to them by any divine right.

*Eighthly*, That the imposition of hands is not absolutely necessary to the essence of a Pastor, no more than a Coronation to the essence of a King, or the celebration of a Marriage, to the essence of a marriage.

*Ninthly*, That the power of Ordination, according to the Schoolmen and Canonists, is not an Act of Jurisdiction, but of simple Office, which Presbyters may perform without any Command or Jurisdiction.

*Tenthly*, That the Papists themselves teach, that baptism conferred by any Christian, though a lay man or woman, is good, by reason of the necessity of it: that a simple Presbyter by the common consent of the Popish Doctors may administer the Sacrament of Confirmation, or consecrate any of the greater Orders, and that all the Pontificians teach with unanimous consent, that a Bishop once consecrated, although he be a Simoniack, Heretick, excommunicate Person, or the like, may yet firmly ordain others. Therefore a *fortiori* Godly Presbyters, or the People and Church



Church of Christ, may lawfully confer orders without the help or concurrence of a Bishop. Which authority of his ought not to be slighted as Scismatical or erroneous, it being consonant to the Doctrine both of our own and other Writers, Churches; and this book of his printed by Authority, in the University of Oxford, no longer since than Anno 1629. It is evident then by this whole cloud of Witnesses (to omit others) that the power and right of ordination and imposition of hands (which sayth \* *Gratian*, is nothing else but a Prayer over a man; and as || *Aquinas* writes, signifieth only the conferring of grace, which is given by Christ; and not that Ministers, (he saith not Bishops, who are here but Ministers) give this grace; and so as proper for Ministers as Bishops both by divine and humane right and practise; belongs to Presbyters and ordinary Ministers as well as Bishops; therefore Bishops cannot be paramount Presbyters and ordinary Ministers in order and Jurisdiction, in this regard; neither will this power of Ordination prove *Timothy* or *Titus* Bishops, as they now vainly surmise. Wherefore I shall retort the Objection in this manner against the Opposites.

\* *Manuū impressio quid est aliud quā oratio super hominem?*  
Caus. 1. qu. 1.  
c. *Manus*,  
Ambr in 1 Tim. 4.  
|| In 1 Tim. 4. Lett. 3. See *Gerfonus* Bucerus De Gubern. Eccl. p. 337.

That power or authority which is common by divine right and institution to Evangelical Ministers and Presbyters as well as to Bishops, can neither prove *Timothy* or *Titus* to be Bishops, or Bishops to be superiour to Presbyters or Ministers in Jurisdiction, order, dignity or degree, *Jure divino* or *humano*.

But the power and Authority of ordaining Presbyters, Ministers, and Deacons, is such; as the premises undeniably evidence.

Therefore it can neither prove *Timothy* or *Titus* to be Bishops, nor Bishops to be superiour to Presbyters, or Ministers in Jurisdiction, order, dignity or degree, *Jure divino* or *humano*.

Sixty, St. Paul in the 1 Tim. 3. and Titus 1. 6. &c. makes a particular enumeration and recital both of the qualifications, and offices of a Bishop; But among all these, he speaks not a word concerning the power or act of ordination; neither doth

\* 1 Tim. 3. 2.

\* Linderwards  
Constit. Provire.  
l. 3. de Constitut  
cap. Sena. f. 160.  
161.

\* See my Brevi-  
ate of the Pre-  
lates into Cerable  
Incroachments  
upon the Kings  
Prerogative Roy-  
al, and Subject's  
Liberties.

\* See Wests Pre-  
sidents Warrantii  
Secl. 574.

\* See Erasmus  
Junior.

doth he make it a part of a Bishops qualification or duty to be apt and able discreetly to confer orders, as he doth particularly require, be \* *should be apt to teach*: How therefore this should be a chief property, or principal sole quality of a Bishop, I cannot yet conjecture, since the Scripture makes it none, but rather a property and act of the Presbytery, 1 Tim. 4. 14. Act. 13. 3, 4. I shall desire Bishops therefore, to produce some divine Charter or other for this their pretended Monopolie of ordination, which they would ingrosse unto themselves alone (perchance to make the more advantage by it, it \* *being a sweet and pleasant gain as some handle it now,*) before they lay any further Title thereunto, even as they are Diocesan Bishops.

Seaventhly, I must inform our Bishops for their learning, that \* *An. 31. H. 8. in the Patent Rolls part 4. King Henry the 8. granted a Patent to all the Archbishops, and Bishops of England, to enable them to consecrate Churches, Chapels, and Churchyards, by virtue of his special Patents and Commissions under his great Seal first obtained; without which they could not do it: and that all the Bishops in King Edward the 6. time, had special clauses in their Letters Patents, authorizing them to ordain and constitute Ministers and Deacons, as Bishop Penets, Bishop Scoryes, Bishop Coverdales, Patents 5 Edw. 6. pars 1, &c. with others in his Reign, testifie at large. Neither do or can our Archbishops or Bishops at this day consecrate any Bishop or Archbishop, unless they have the Kings own \* Letters Patents, authorizing and commanding them to do it, as the Patents directed to them upon every Bishops consecration and experience witnesseth. It is clear therefore that their power to consecrate Churches, Chapels, Churchyards, Ministers and Bishops, belongs not to them as they are Bishops, and that it is meerly humane not divine, since they claim and execute it \* *only by virtue of the Kings Letters Patents; and as a part of their Ecclesiastical Jurisdiction (not Ministerial function) deprived only from the King, as the Statutes of 26 H. 8. c. 1: 30 H. 8. c. 17. 1 E. 6. c. 2. 5 E. 6. c. 1. 1 Eliz. c. 1, 2. 5 Eliz. c. 1. 8 Eliz. c. 1. resolve: Therefore it cannot advance them above Presbyters, by any divine right.**

Eightly,

Eighthly, a All accord, that in cases of necessity, when or where Bishops are wanting, or when there are none but Simoniacal or Heretical Bishops, who refuse to ordain such as are Orthodox, or will not subscribe to their heresies, there Presbyters and ordinary Ministers may lawfully confer Orders, confirm, and do other Acts, which Bishops usually ingrosse to themselves; so Ambrose, Augustine, Richardus Armachanus, Wicliffe, Thomas Waldensis, Field, Ames, with others in their forequoted places; and generally all divines resolve without dispute. Yea that learned Morney Lord of Plessis, in his Book De Ecclesia, c. 11. b Amesius, with sundry others affirm, that the people alone in case of necessity where there are no Bishops nor Ministers, may lawfully elect and ordain Ministers, as well as baptise and preach (both which c Papists, and d Protestants affirm, that Laymen may lawfully do in cases of necessity) the right of ordination and election of Ministers being originally in the whole Church and People, Ministerially only in Bishops and Ministers as servants to the Congregation, and the imposition of bands no essential, but a ceremonial part of ordination, which may be sufficiently made without it, as Angelus de Clavasio, Peter Martyr, and others, both Papists and Protestants, affirm: But when Paul left Titus in Crete, e to set in order the things that were wanting, and to ordain Elders in every City, there were present no other Bishops or Elders to ordain Ministers, (as is likely) but Titus only and the people; for we read of none else but Titus then in Crete (which was but newly converted to the faith;) and he is enjoyned, to ordain Elders in every City; which proves there were none there before, for what need then of any, yea of many others to be newly ordained, and that in every City? Titus his example of ordination therefore in this exigent and necessity in a Church then newly planted, is no argument to prove him a Diocesan Bishop; since other ordinary Ministers might ordain in such a case, as \*all acknowledge, yea and the people too, without either Minister or Bishop to assist them.

Ninthly, I answer, that it is most evident, that Titus did not ordain Elders in every City, by virtue of any Episcopate inherent Jurisdiction of his own, but as Pauls Substitute,

N

who

a M. Perkin s  
en Gal. 1.8. Zan  
chius Com. in  
Eph. 5. Mr. Ru-  
therford his doe  
right of Presby-  
teries. c. 8. S. H.  
8. p. 175, 10 140.  
Robinson and  
others there  
quoted. Bishop  
Downham his  
Sermon on Apoc.  
1. 7.  
b Bellarminus  
Ener. Tom. 2. l.  
3. c. 2.  
c Summa Ange-  
lica, Baptismus  
5. Sect. 12. Conc.  
Carthage 4. Can.  
39, 99. Gratian  
Distin. 23.  
cap. Mulier.  
d Fox Acts and  
Monuments,  
1610. p. 465;  
485, 501, 597,  
1015, 1016,  
1795, 1796.  
e Tit. 1. 5. Cy-  
prius Epist. 68.

\* Saravia de di-  
versis Ministro-  
rum gradibus, c.  
2. p. 32. Davila  
Blondelli Apolog.  
Sect. 3. p. 354.

who appointed him to do it, and prescribed him what manner of Persons he should ordain: Tit. 1. 5, 6, 7, 8, 9. This therefore cannot prove Titus to be a Bishop; or that the sole right of ordination is appropriated unto Bishops, as Bishops, but rather the contrary.

Lastly, Admit, that the power of ordaining Presbyters belonged only to Bishops *Jure Divino*; yet is no good consequent; Ergo, they are superior to Presbyters in order and degree *Jure Divino*; since the conferring of orders, (an *act* of service, of Ministry only, not of Authority, and no more than an external complement or Ceremony) is far *g* inferior to the authority of preaching, baptizing, consecrating, and administering the Sacrament of the Lords Supper, binding obnoxious and loosing penitent sinners, which *Jure Divino* every Minister may do as well as a Bishop. The Bishops and Ministers in the primitive Church had h many of them the gift of tongues, of prophecy, of healing and working miracles, which some Bishops then, and all now want; yet these extraordinary endowments made them not superior in Jurisdiction, order, or degree to those Bishops who then wanted those gifts, or to ours now, who take far more state upon them, than those Bishops did. i Many Bishops there are and have been that could not, at least would not preach, though k Bellarmine himself, yea the l Council of Trent, and m all men acknowledge, that it is the chiefest, and most honourable part of their Episcopal function, making them Christs Ambassadors: Are they then inferior in order, dignity, power, degree to Bishops, yea to Ministers, Vicars, and poor Curates who are both able and willing to preach? That which makes any man superior in order, Jurisdiction, or dignity to his equal, must be an authority superior to that which his equal hath, not the accession of any inferior dignity or power. The making of an Earl, a Knight, or Country-Justice, adds nothing to his former honour in point of superiority or precedency: If a Bishop be presented to an ordinary benefice, Prebendary or Dean

f Amefius Bellarminus Enervatus Tom. 2. l. 3. c. 2. and others fore-cited.

g See Gersomus Bucerus de Gubern Eccles. p. 33, 138, 10 162. 261, 262, 499, 500, 517.

h 1 Cor. 12. 9, 10. 1st 10. 46.

i Marfilini Paulinus Defens.

Pacii pars 2. c. 20, 24. Fox

Alls and Monuments, p. 1153.

k Bishop Latymers Sermon of the

plough. Nicholas de Cleinangiu

de corrupto Eccles. stat. c. 14, 15,

16. Avent An

nal Beiprum 16. Proamin.

l De Cleric. c. 4. 1 Sessio 21.

m Decr. de Resonatione cap. 4.

n Thom. B. cons Catechisin. The

Institution of a Christian man: Chapter of Orders. Gersomus Bucerus de Gubern. Eccles. p. 33, 138, usque 16

251, 262, 499, 500, 517, 518, 540, 622, 623.

ry, (as \* some are and have been by way of Commendam.) it accumulates nought to his Episcopal authority. Therefore the power of ordination being inferior to the power of the Keyes, preaching and administering the Sacraments, (which every Minister enjoys *Jure divino*, as absolutely as any Archbishop or Bishop) can no wayes advance Bishops in Jurisdiction or degrees above Presbyters and ordinary Ministers, no more than the Bp. of Durham his being a || Count Palatine, with his large temporal Jurisdiction, far exceeding that of all our Archbishops and Bishops, advanceth him in order and degree above them all. So that this grand Objection to prove Titus a Bishop; yea a Bishop superiour in Jurisdiction, order, and degree to Ministers; is both false and idle.

Obj. 4. If any object, That it is a received Maxime in the Schools, † that he which ordains is greater than he who is ordained; and that the Apostle saith, That the lesser is blessed of the greater: Therefore Titus, and so likewise Bishops who ordain Ministers, are superior to Ministers, in point of Jurisdiction, order, dignity and degree.

Ans. 1. I answer, First, that this objection takes that for granted which I formerly refuted, and evidenced to be a falsehood; to wit, That the power of ordination belongs only to Bishops, not to Presbyters; and so is built on a false sandy foundation.

Secondly, I answer, that this Proposition, He that ordaineth or consecrateth Ministers is greater in Jurisdiction, power, or degree, than the parties consecrated and ordaineth; is a notorious dotage and untruth, broached at first by a Epiphanius, to confute Acrius his orthodox opinion of the parity of Bishops and Presbyters; and since that taken up at second hand by b Bellarmine, and other Jesuites, the c Council of Trent, d Bishop Downham, with other Patriots of the Popes and Prelates Monarchy; and last of all (like Coleworts twice sodde) usurped by all our Prelates in their High Commission at Lambeth in their Censure of Doctor Bastwick, who

Ann 7. d His Sermon, April 17. Anno 1608. in the defence of the honourable Function of Bishops and his defence of that Sermon since Bishop Bilson of the perpetual Government of the Church, c. 13.

\* Hobards Re. ports, p. 107, 150, &c.

See Goodwins Catalogue of Bishops, p. 70, 72, 114, 123, 143, 164, 185, 214, 220, 247, 246, 275, 341, 382, 422, 436, 448, 484, 501, 502, 568, 569, 570, 571, 572, 610, 621, 622, 630.

|| Goodwins Catalogue of Bishops, p. 614, 657, 660.

Brook County Palatine, 14, 15, 16, 18, 19, 24.

† Bellarmine. de Clericis, l. 3. quest. 2.

a Contra Hares, l. 3. Tom. 1.

Har 75. Col. 759, 760.

b De Clericis, l. 3. Quast. 2.

c Sessis 23. De Sacramento Ordinis, cap. 2. &c.



laid the whole weight and burthen of their Episcopal superiority and precedency over other Ministers, upon this rotten, counterfeit Pillar, unable any waies to support it, as these ensuing demonstrations will evidence at large beyond all contradiction.

e Gratian Di-  
stinct. 79, 63.  
Pontificale Ro-  
manum, Platina  
in vitis Pontif.  
f Gratian Di-  
79, 63.

g See Anti-  
quitates Eccle-  
sia Brit. God-  
wins Catalogue  
of the Archbi-  
shops of Canter-  
bury and York,  
Malmesbury De  
Gestis Pontifi-  
cum Anglia,  
with Mason his  
Consecration of  
Bishops; and  
the book of con-  
secration of  
Bishops.

h 31 H. 8. c.  
10.

i The book of  
Ordination of  
Ministers: &  
Can. 35.

\* See Davidis  
Blondelli Apol.  
sect. de ordina-  
tione.

For first of all we know, e that Cardinals and Bishops at this day, (as the People and Clergy, yea the Emperours heretofore) do elect and consecrate the Pope; yet they are not greater in order, dignity, power or Jurisdiction than the Pope, but inferiour, and he far superiour to them in all these. We f read, that Metropolitans, Patriarks, Primates and Archbishops are created, consecrated and installed by ordinary Bishops, as the g Archbishops of Canterbury and Yorke, have oftentimes been by the Bishops of London, Rochester, Winchester, Salis-bury, Banger, and the like: yet are they not greater in dignity, power, authority, place, or order than they, but subordinat and subject to them whom they thus ordain, in every of these? We know by daily experience, that one Bishop consecrates and ordains another, and he a second, and that second a third; yet all of them are of equal power, and Jurisdiction, not different or distinct in order or degree; & sometimes the last of the three in respect of his Bishopricks, takes precedency of the rest, that ordained him, as the h Bishops of London, Durham, and Winchester do here with us, and other Bishops do in foreign parts. So Some i Ministers joyn with the Bishop in the ordination and laying on of hands on other Ministers, yet none of them is deemed superior in Jurisdiction, order, or degree to the other. Now were this our Prelates objected Paradox true; the Cardinals should be greater in order, power, & degree, than the Popes; the Bishops, than the Patriarks, Metropolitans, Primates and Archbishops ordained by them; one Bishop, one Minister greater than another; yea there should be so many different degrees, among Bps. and Ministers, as there are successive subordinate ordinations; which is both false and absurd. St. \* Hierom in his Epistle to Evagrius and on Titus, 1. with Alcuinum, De Divinis Officiis c. 37. affirm, that in the Primitive Church Bishops were at the first both elected and consecrated by the Presbyterum, and the Scrip-

ture is express, that both Paul and Timothy were ordained by the Presbytery, Acts 13. 3, 4, 1 Tim. 4. 14. If the Bishops reason then be Orthodox; it follows inevitably, That in the Apostles times, and the Primitive Church, Presbyters were superiour in Jurisdiction, order and degree to Bishops, yea to Paul and Timothy, the one an Apostle, the other an Evangelist, being all ordained by Presbyters, not Bishops Lords paramount over them, as they now pretend; and then farewell their divine Hierarchy which they so much contend for. The Archbishop of Canterbury ( who stood much upon this argument at Doctor Bastwick's Censure ) both crowned our Sovereign Lord King Charles, and baptised his Son Prince Charles; will he therefore conclude, that he is greater in power, authority, place, and Jurisdiction than they? The Archbishops of Canterbury, have usually crowned and baptised the Kings of England, and the Archbishops of Rheims the Kings of France; will they therefore infer, Ergo they are greater in power, dignity, and authority than they; as the Popes argue, that they are greater than the Emperors, because the Bishops of Rome have usually crowned the Emperors? Are the Princes Electors in Germany greater than the Emperors; or Nobles of Poland, Bohemia, and Sweden greater than their Kings; because they \* elect and create them Emperors and Kings? Are the Lord Majors of London and York, or the Major of other Cities inferiour to the Commons; or the Lord Chancellors of our Universities of Oxford and Cambridge, lesse honourable, potent than, and inferiour to the Doctors, Proctors, and Masters of Art? or the heads or Masters of the Colleges and Halls in them, subordinate to, or lesse worshipfull or eminent than the fellows, because they are elected, constituted and created by them, to be such? Are the Knights, Citizens and Burgeses of the Parliament, not so good as those Freeholders, Citizens & Burgeses who elect them? Or the Masters of Companies inferiour to those that choose them? If not, as all must grant, how is this maxime true, That he who constitutes, ordains, or consecrates another, is greater than the parties constituted, ordained, or consecrated, and that in Jurisdiction, place, order, and degree

k See Liber Regalis, Antiquitates Eccles. Brit. & Goodwins Catalogue of Bishops. Bouchellus Decret. Eccl. Gal. 1.1.5. Tit. 2.

1 Marfilin. Pav. tavium Descriptio Pacis: pars 2. c. 25.

\* See Minifie's Cosmography. Grimstons Imperial History.

m Disip. Ser-  
mo. 111. Bishop  
Jewels Reply to  
Harding. Artic.  
22. Di. 10 p.  
451, 453.  
n Hebr. 4. 14.  
15. c 8. 1. c 9.  
11 c. 10. 21.  
o Hebr. 13. 10.  
1 Pet. 2. 25.  
c. 5. 4. John 10.  
1. &c.  
p Concil. Cen-  
stantien. Sessio  
24. Bellarm.  
De Pontifice Ro-  
mano.  
q Exod. 29.  
r 35. Lev. 4.  
3. 16. 1 Sam.  
10. 1. c. 26. 6.  
11. Psal. 91.  
10. 1 Kings 1.  
39. c. 19. 15,  
16.

\* Bish p Jewels  
Reply to Hard-  
ing, Article 4.  
Divis. 5, 6, 18.  
Richardus Ar-  
machanus De  
Quest. Arme-  
norum, l. 11. c.  
1, 2, 3, 4, 5,  
6, 7.

degree? Our Popish Priests are not ashamed to proclaim, That in their consecration of the Sacrament, they create their very Creator, and make no lesse than Christ himself: are they therefore greater and higher in order and degree than Christ, the great and only High Priest, the chief Shepherd, and Bishop of our Souls, whose p Vicar and Substitute the Pope himself doth but claim to be? Certainly if this their Popish Proposition be true, they must needs be one order or degree Higher, in point of Priesthood, than Christ himself, who must then loose his Titles of High Priest, and Chief Shepherd, because every Masse-Priest will be paramount him, in that he not only consecrates, but creates him too; We read in q Scripture, that Kings, Priests and Prophets were usually annointed and consecrated to be such with oyle; was therefore the oyle that consecrated them, greater or better than they? Are the font and water, better than the Children baptised in or with them? The Diadems better than the Kings, because they Crown them? or the very hands of Bishops and Ministers, worthier than Ministers ordained by them? If not, then are not Bishops greater than the Ministers which they ordain or consecrate, since they are but instruments, Servants, not prime original Agents, Lords, or Supreme absolute Actors in these several consecrations and actions. If we cast our eyes either upon nature or policy, we find this Proposition of our Prelates a mere falsehood. In nature we see, that a Man begets a Man; an Horse an Horse; an Ass an Ass, a Dog a Dog, &c. equal one to the other in nature, quality, species and degree; the Son being as much a Man, a Gentleman as the Father; the Colt as much an horse as the steed that begot him. In Civil or Politique Constitutions, we see the like; in our Universities, Doctors, and professors of Divinity, Physick, Law, Musick, create other Doctors of the same Professions, equal to themselves, and as much Doctors in these arts as they; one Doctor in each of these, being as much and no more a Doctor than another, save only in point of time or antiquity, but not in respect of the profession or degree of Doctorship it self; yea \* every Minister made by any Bishop, is as much, as truly and fully

fully a Minister as the Bishop himself, as all Protestants and Papists do acknowledge; therefore the same in specie with, and equal to a Bishop: Our Bishops pretend themselves *Spiritual Fathers*, and they call the Ministers ordained by them, *Sonnes*; So || Epiphanius long since argued against Acrius: As therefore in natural generations, a man begets a man, a beast a beast; and in civil respects, a Gentleman begets a Gentleman; a Peasant a Peasant, &c. but not a man a beast, a beast a man, a Gentleman a Peasant, nor a Peasant a Gentleman; So Bishops when they engender natural Children, beget them as men, not Bishops, and their Children are as much men as themselves; when they spiritually ordain or engender Ministers, they do it only as they are Ministers, not Bishops, and those they thus beget and ordain, are as much Ministers as themselves; when they beget and consecrate Bishops, they do it as they are Bishops, and those thus beget and consecrated are as much Bishops as themselves. Since therefore they ordain Ministers only as they are Ministers, not as Bishops; as is clear (else it were an unnatural an incongruous, yea a monstrous generation, to beget one of a different kind, order, quality and degree from themselves, and as much as if a man should beget a beast, an horse, or an ass) and since every Minister is as much, as complete a Minister every way as the Bishop, and Ministers who ordain him; how this proposition can be true; that the ordainer is higher in Jurisdiction, or different *Jure Divino* in order or degree from the ordained, I cannot yet perceive, neither can our Prelates ever make it good. We know there are now divers Ministers living, who not only baptized, but likewise ordained some of our Bishops to be Ministers, and laid hands upon them with the Bishop at the time of their ordination; yea every of our Bishops and Archbishops were first ordained Ministers by Ministers before they were made Bishops or Archbishops. And the first Bishops that were ordained in the Church paramount Ministers, were ordained Bishops by Ministers, as Hierom writes in his Epistle to Evagrius, and \*all since acknowledge out of him. Are these Ministers therefore in point of order, honor, jurisdiction,

|| Contr. heres. l. 3. heres. 75.

\* See David's B'ord. li Apo- logia Sect. 22

diction, dignity and degree, greater than our Archbishops or Bishops? If so, then the controversie is at end; and the truth most apparent; that our Ministers are greater and higher in degree then our Bishops and Archbishops, not our Bishops and Archbishops higher, greater then they, as they vainly contend. If not, then the Prelates maxime, on which they ground their Hierarchy, is most false, in that sense in which they urge it; and so will yeild no supportation to their Hierarchy.

*Thirdly*, I answer, that this Proposition of theirs is warranted by no Scripture, nor backed with any convincing reason drawn from Scripture; therefore it proves nothing either for Titus his Episcopal authority; or for Bishops superiority above other Ministers, by any divine right or institution: As for that text of Heb. 7. 7. (*And without all contradiction the lesser is blessed of the greater;*) it is nothing to the purpose.

*First*, Because it is not spoken concerning ordination, or of one Ministers ordaining or blessing another, but only of Melchizedeks blessing of Abraham, and Ministers blessing of the people, as the words and \* all Commentators joyntly testifie.

\* Anselmus  
Haymo, Rabanus,  
Primasius,  
Calvin, Deering,  
David Dickson  
on the text.

*Secondly*, Because it is not meant of Ministers, who bless others only Ministerially, or Instrumentally, by way of duty and service, as Bishops ordain Ministers: not by inherent original authority; for then Ministers, and other Saints of God, should be better and greater then God, whom they bless and praise, Gen. 9. 26. c. 14. 20. c. 24. 27. Psal. 41. 13. Psal. 66. 8. Psal. 68. 25. Psal. 103. 1, 2, 20, 22. Psal. 135. 19, 20. Luke 1. 68. c. 2. 28. James 3. 9. Then Jacob who blessed King Pharoah, Gen. 47. 7, 10. should be greater then Pharoah in his own Realm. The people who blessed King Solomon, 1 Kings 8. 66. greater then their King; and the Disciples and People who blessed our Saviour Christ, Luke 19. 37, 38. greater then Christ: But this Text is meant of Christ himself; who by Melchizedek his type, blessed Abraham by his own inherent authority and power; as the only † true high Priest, and ‖ chief Shepherd of our soules. If therefore our Prelates

† Heb. 4. 14, 15.  
c. 8. 1 c. 9. 11.  
c. 10. 21.  
‖ Heb. 13. 10.  
1 Pet. 5. 4.



Prelates take their maxime in this sense, he that ordains Ministers, to wit, originally by his own inherent primitive authority and power, is greater then those who are ordained in Jurisdiction, power and degree; then the proposition thus interpreted, is true and warranted by this text; but yet they gain no advantage by it, because no Bishops, do or can ordain Ministers thus, *but \* only God and Christ alone,* \* Eph 4. 10, 11. whose Ministers and Servants both the ordainers and ordained are. But if they mean, that they who ordain Ministers only Instrumentally and Ministerially as servants to Christ, his Church and the whole Congregation, ( in whom the original and primitive right of ordination is only vested ) are greater in Jurisdiction, order and degree, then those who are ordained, as they do and must do; then the proposition is most false and not justified by this Scripture, as the premised instances manifest. The King, the original of all temporal Honour, Justice, Power, is greater then any Officers, Justices, Powers, derived from and under him; but not his Attorney who draws their Patents or Commissions, nor those who swear or install them in their Dignities and Offices, under the King, as Bishops do Ministers under Christ and the Church. I Cor. 12. 28. Mat. 9. 37, 38.

Fourthly, Admit this proposition true; that those who are to ordain others, are greater in power and authority than the parties to be ordained, before their ordination fully executed, because they have an Office, Calling, Ministry which the others want; in which sense the proposition may be true: yet it is not true, that the ordainers are greater in power, office, authority than the parties actually ordained after the ordination past and finished; because the very end of ordination, is to confer the self-same office of Ministry on the parties ordained, which the ordainers themselves have, in as large and ample manner as they enjoy it; and the parties once ordained, are thereby made as compleat, as absolute Ministers every way, in respect of their orders and office, as any of those who ordained them: though they were not so when they came to be ordained. This appears by the examples of *† Matthias* and *† Paul*; before they were called and ordained to be Apostles, *† Act. 1. 25, 26. Gal. 2. 8, 9, 11, 1 Cor. 13, 29, 2 Cor. 11. 5.*

they were inferiour to the other Apostles; but being once called and ordained Apostles, they became equal with the other Apostles in Apostolical power, dignity, degree, and were not inferiour to them in either. So that from all these premises I may conclude, that this maxime of our Prelates, whereon they build their Episcopal Hierarchie, in that sence they take it, is most false; and neither proves Titus to be a Diocesan Bishop, nor yet Bishops to be superior to other Ministers in dignity, power, order, or degree, by divine right and institution, as they pretend they are.

Finally, Admit the Proposition true, yet it proves but this, that Bishops are superiour to those Ministers only which themselves ordain, (so that if they ordain none they are superiour to none;) not to those ordained by other Bishops and Ministers, which may be their equals notwithstanding this allegation, seeing they were not ordained by them; this Proposition extending only to the Act, not to the power of Ordination. If any extend it further, in this sort, that they who have power to ordain Ministers are greater in order, Jurisdiction, degree and dignity, than those who want this power; then it will follow, that Bishops suspended from ordaining others (either for advancing unworthy Ministers, without due examination, or making Ministers without a Title, as many now do, for which our own \* Canons prescribe, they shall be suspended from giving Orders for two years space) are inferiour in order and degree to Bishops, who may execute this power and ordain; and so one Bishop shall be superiour in order and degree to another Bishop; which none ever yet affirmed; yea all our Bishops being prohibited and disabled by their own || Canons to ordain Ministers or Deacon at any time, but only at the 4. soleme times appointed, and that in the presence of the Dean, Archdeacon or two Prebends at the least, or of four other grave Persons, being Masters of Art at least, and allowed for publick Preachers. It will hereupon follow, that Bishops only at these four times of the year, are greater in dignity and degree than Ministers, because they may then ordain, but not at other seasons, when they have no power or authority to confer orders upon any, being restrained by the Canons as well

\* Canons 33.  
An. 1603.

|| Canon 31.  
Which they now  
violate every day  
by clandestine  
Ordinations in  
their chambers,  
and at other sea-  
sons.

well as Ministers. All which being layd together, discovers the weakness, the absurdity of this our Prelates Theory, on which they build both their own, and Titus his Hierarchy, which now fall quite to ruine with this their sandy foundation, which I have here for ever dissipated and subverted, if I mistake not.

I shall close up this, concerning the power and right of Ordination, with these ensuing Authorities and memorable examples. a *Joannes Major*, b *Joannes Fordonus*, c *Helior Boetius*, d *David Blondellus*, and others record, That the Scots from their first embracing of the Christian Faith, Anno Christi 179. till the year 430. when the Pope made and sent *Palladius* to them, to be their Bishop, were constantly instructed and governed ONLY BY PRESBYTERS AND MONKS, SINE EPISCOPIS, WITHOUT BISHOPS, *Qui vacarent quod sedulo prædicationi, essentque frequentes in oratione ab incolis Culdei id est Cultores Dei sunt appellati.* So as the primitive Church of Scotland for 233. years space, was instructed and governed only by Presbyters and Monks, who ordained each other Ministers without any Bishops. After this e *Columbanus* a Presbyter and Abbot by profession, comming out of Scotland into Britain in the year of Christ 656. and preaching to the *Picts* in the North, whom he converted to the Faith, they bestowed on him the Island of *Hye*, where he built a Monastery: of which Island \* *Beda* gives us this account, that for the space of 200. years (when he writ his History) *Habere autem solet ipsa Insula Rectorem semper Abbatem PRESBYTERUM, CUIUS JURE, ET OMNIS PROVINCIA, ET IPSI ETIAM EPISCOPI, ordine inusitato DEBEANT ESSE SUBJECTI, juxta exemplum primi Doctoris illius (Columbani) QUI NON EPISCOPUS SED PRESBYTER EXTITIT ET MONACHUS.* Lo here even in Britain it self we find in the first Conversion of the Northern parts thereof amongst the *Picts*, Bishops themselves for two hundred years space or more, subject even of right and custom to a Presbyter and Monk as their Superintendent, and no way subject to their inferior Jurisdiction. And this Presbyter and his Monkes

a *De Gestis Scriptorum*, l. 2.  
b *Scoticron*, l. 3.  
c. 8.  
c *Scriptorum*, Hist. l. 6. f. 92.  
et l. 7. f. 118.  
d *Apollogia pro sententia Hieronymi*, sect. 3. p. 314, 315.

e *Beda Eccles. Hist.* l. 3. c. 4.  
et 3. 5.  
\* *Hist* l. 3. c. 5.

\* Jo. Cessinus?  
collario q. Pa-  
trum in Erenio,  
C. c. 1.

f Eccl. Hist l 3.  
c. 3. 5.

g Apolog. pro  
sementia Heero-  
nymus, scil. 3.  
p. 367, 10 371,

h Beda Eccl.  
Hist. l. 3. c. 5.

did not only ordain and send abroad Presbyters and Monks, (as Abbot \* Paphnutius also ordained Daniel a Presbyter, about the year 422: though no Bishop but a Presbyter) but even Bishops themselves successively, who instructed the Picts and Northern parts of our Island, and converted them to the Christian faith. Hence our venerable Beda thus writes of King Oswald, *Mix, ubi Regnum suscepit, desiderans totam cui praeesset gentem fidei Christianae gratia imbui, &c. misit AD MAJORES NATU SCOTORUM, inter quos exulans, ipse Baptismatis Sacramentum, cum his qui secum erant militibus consecutus erat, petens, ut sibi mitteretur Antistes, cujus Doctrina & Ministerio gens quam regebat Anglorum Dominica fidei, & dona disceret, & susceperet Sacramenta. Neque aliquando tardius quod petiit impetravit. Accipit enim Aidanum, summae mansuetudinis & pietatis ac moderaminis virum, habentem zelum Dei, quamvis non plenè secundum scientiam. Ab hac ergo insula Hy ab eorum collegio Monachorum ad provinciam Anglorum instituendam in Christo, missus est Aidanus ACCEPTO GRADU EPICOPATUS, quo tempore eidem Monasterio Segerius Abbas ET PRESBYTER FUIT, (who conferred the degree of a Bishop upon him, though but a Presbyter himself, as learned g David Blondell observes.) This Bishop Aidan coming to Oswald King of Northumberland to convert his people, is a fit pattern for all our Lordly Prelates imitation, which if pursued would much inear both their Persons and Functions to God and all good men, b Cujus doctrina id maxime commendabat omnibus, quod non aliter quam ipse vivebat, cum suis, ipse docebat. Nihil enim hujus mundi querere, nil amare curabat. Cuncta quae sibi a Regibus vel a divitibus seculi donabantur, mox pauperibus qui occurrerent erogare gaudebat. Discurrere per cuncta & urbana & rustica loca, non equorum dorso, sed pedum incessu velut, nisi si major sorte necessitas compulisset, solebat. Quatenus ubique aliquos vel divites vel pauperes accedens aspexisset, confestim ad hos divertens, vel ad fidei suscipiendae sacramentum, si infideles essent, invitaret; vel si fideles in ipsa eos fide confortaret, atq; ad eleemosinas, bonorumque operum executionem & verbis excitaret & facit: In tantum autem vita illius a nostris temporis*

sugnicia

*fugicia distabat, ut omnes qui cum eo incedebant sive ad tonsi, sive laici meditari deberant, id est, aut legendis Scripturis aut Psalmis discendis operam dare. Hoc erat quotidianum opus illius, & omnium qui cum eo erant fratrum. Ubicumq; locorum devenissent. And* O that this were the daily work of all our Lodly Bishops, Deans and Chapters now! As this Bp. Aidan, so divers of our other first Northern Bishops sent out of Scotland from Hy Abby, were made both Priests and Bishops by the Abbots of Hy, who was no Bishop but a Presbyter, as i Finan, Colman, Tuda, Ceollac, Trumbere, Ceadda, and others, all made Presbyters and Bishops by this Abbot, and his Presbyters and Monks. Yea this was a common practise in that Age, both in England and elsewhere, for Bishops themselves who were Monks to be ordained by and subject to their Abbots who were Presbyters, as well as in Hy Abby, as is evident by this 4. Canon of the Council of Herudford under Theodor Archbishop of Canterbury, An. 673. **UT EPISCOPI MONACHI non migrent de loco ad locum, hoc est, de Monasterio ad Monasterium, nisi per dimissionem proprii Abbatis, sed in ea permaneant OBEDIENTIA quam tempore sue conversionis promiserunt.** Bishops therefore in those daies who were Monks (as \* most Bishops were then) were not only ordained Bishops by their Abbots, being only Presbyters, but also subject and obedient to them, even by the Canons of this Council, and kept residence in these Monasteries, from whence they could not depart to any other place, Church or Monastery, but by the licence and mission of their Abbot Presbyters. Enough to curb the pride, and destroy the monopoly of sole Ordination now claimed by their Lordly Successors. The rather, because not only Presbyters in the first plantation of the Gospel and Christianitie amongst the Picts, Scots, Britains and Saxons, but also amongst the French and Goths, ordained both their Priests and Bishops too, by divine and humane right, untill they were restrained by subsequent new Canons made by Bishops themselves, as i David Blondel. 1 Apol'g'a, Gr. p. 357.<sup>10</sup> 374. proves at large. In imitation of them, and upon the forecited Grounds, Presidents and Texts of Scripture, Anno Dom. 1389. the Lollards, Wiclifs-disciples (as a Walsingham a Monk records) winning very many to their Sect, grew so audacious.

i Beda Eccl Hist. l. 3. c. 17. 21, 22, 24, 26, l. 4. c. 4. Davidis Blondelli Apolog. p. 369, 370, 371, 372, 373. Matth. Westm Anno 656, 661, 663. k Beda Eccl Hist. l. 4. c. 5. Speimanni Concil. p. 153. \* See Godwins Catalogue of Bishops.



audacious; that their Presbyters, like Bishops, created and ordained new Presbyters; affirming, That every Priest had received as much power to bind and loose, and to Minister other Ecclesiastical things, as the Pope himself giveth or could give. This power of Ordination they exercised in the Diocese of Salisbury: And those who were ordained by them, thinking all things to be lawfull to them, presumed to celebrate Masses, and feared not to handle Divine things, and administer the Sacraments. This wickedness (as the Popish Prelates and Monks then reputed it) was discovered by a certain man ordained a Minister by them, to the Bishop of Salisbury at his manor of Sunning; By which it is apparent, that the Lollards and Wiclevists, (the Protestants of that age) believed, that the power of Ordination belonged as much to Presbyters by Gods Law, as to Bishops or Popes; that one of them might as lawfully ordain Ministers as the other; and *b* that as they might lawfully preach the Gospel without the Bishops license (first prescribed by the forged Statute, of 2 H. 5. c. 15. made only by the Bishops without the Commons consent, to suppress the preaching of the Gospel) so likewise ordain Ministers without it; and that Ministers ordained only by Presbyters without a Bishops privy or assistance, were lawfull Ministers, and might lawfully with a good conscience discharge all Ministerial offices; This being not only their received Doctrine, but their practice too. Moreover I find that *c* Jan. 20. 1542. Nicholas Amersdorff, a noble and learned unmarried man, was ordained Bishop of Newburg, by Martin Luther, Dr. Nicholas Medler Pastor of Newburg, George Spalatine of Aldenburge, and Wolfgangus Steinus of Lucopetra, joining with him in the imposition of hands; Which ordination Luther afterwards publicly maintained to be lawfull, in a printed Treatise. Lo here we have Presbyters not only ordaining a Presbyter, but a Bishop, of late, as well as former times. If therefore the Prelates Paradox be true; That he who ordains, is greater in Jurisdiction and degree, then he that is ordained. It will hence inevitably follow, that these Presbyters (and those who ordained the first Bishops) were greater in Jurisdiction, degree, order then Bishops; And then farewell their pretended Hierarchy; *d* Anno Dom.

1537.

*b* This was the  
Doctrine and pra-  
ctice of all our  
Martyrs. Fox  
Acts and Monu-  
ments 1610. p.

483, 485, 500  
502, 521, 541,  
552, 553, 556,  
568, 588, 590,  
592, 598, 599,  
602, 604, 639,  
805, 874, 883,  
884, 911, 931,  
950, 956, 1001,  
1006, 1007,  
1015, 1016,  
1090, 1156,  
1868, 1889.

*c* Chytræus Chro-  
nologia l. 15. p.  
456.

*d* Chytræus ibid  
p. 434.

1537. Christian the 3 King of Denmark, removed and suppressed by a publique Edict, all the Bishops of his Kingdom for their intollerable Treasons and Rebellions, abolishing their Lordly Bishopricks, as contrary to our Saviours institution, the means that made them idle, proud, ambitious, unpreaching Prelates, and sedicious, treacherous Rebels to their Princes; and instead of the 7. Bishops of Denmark, he instituted 7. Superintendents, to exercise the Office of Bishops, give Orders to others, and execute all Ecclesiastical affairs; which 7. Superintendents Aug. 26. 1537 received their Ordination from John Bugenhagen a Protestant Minister, in the Cathedral of Hafnia, in the presence of the King, and Senate of Denmark. Lo here all Bishops cashiered, as false rebellions Traytors to their Sovereign, (as they have usually been in all states and ages, there having been more notorious Traytors, Rebels, and Conspirators of Bishops, then of all other ranks of men in the world, as I am able to make good) as contrary to Divine institution, (and so not *Jure Divino*, as they now boast;) and Superintendents ordained by a meer Presbyter in their stead, to confer Orders unto others in all the Danish Churches. In the beginning of Reformation in Germany, and other places, Luther and other Ministers, usually ordained Deacons and Ministers, and set out Books of the manner of their ordination, without any Bishops assistance; Which power of ordination and imposition of hands, have ever since been practised by Ministers in all reformed Churches, who have abandoned Bishops, (such as ours are, and make themselves) as contrary to Gods word. Patrick Adamson Archbishop of Saint Andrews in Scotland, in his Recantation publicquely made in the Synod of Fife, April 8. 1591. confesseth That the office of a Diocesan Bishop, *Omni autoritate verbi Dei destituitur, & solo politico hominum commento fundatur*; is destitute of all authority from Gods word, and only founded in the politick flattery of men; out of which the Primacy of the Pope or Antichrist hath sprung, and that it is worthily to be condemned, because the assembly of the Presbytery, (*penes quem est Jurisdictio & Inspectio, tum in Visitationibus, tum in Ordinationibus*) which hath the Jurisdiction and Inspection, both in Visitations and in Ordinations, will perform all these things with greater

See my Antipathy of the English Lordly Prelacy to Unity and Monarchy. Cent. Magd. 4. 5, 6, 7, 8, 9, 10, 11, 12, 13. c. 7, 8, 10. Antiq. Ecclesie Brit. and Godwins Catalogue of Bishops. Chytrams Chro. Saxonial. 14, 15, 16, 17.

Patrick Adamsoni Palino: dia, p. 49, 55.

greater authority, piety and zeal, then any Bishop whatsoever; whose care is for the most part intent, not upon God, or his function, but the World, which he especially serves. A fatal blow to our Prelates Hierarchy: for if Lord Bishops be not *Jure Divino*, and have no foundation in the word of God, then the power of Ordination belongs not to them *Jure Divino*, as they are Lord Bishops, neither can, do, or ought they to confer Orders as they are Bishops, but only as they are Ministers. And if so (as is most certain) then this power of Ordination belongs not at all to Bishops as they are Bishops, but only as they are Ministers; and every Minister as he is a Minister, hath as much divine right and authority to give Orders as any Bishop whatsoever; the true reason why antiently among the Papists, as *b Durandus* confesseth, and now too, as the *Rhemists* witnesse; and *i even in our own English Church among us at this day*, Ministers ought to joyn with the Bishop in the imposition of hands; Neither can our Bishops ordain any one a Minister, unless Three or Four Ministers at least joyn with him in the Ordination and laying on of hands. This being an apparent truth, I shall hence, from the Bishops own principles, prove Presbyters superior and greater then Bishops in jurisdiction, dignity, and degree. Those (say they) to whom the power of Ordination belongs by divine right, are greater in jurisdiction, dignity, and degree, then those who have not this power; and the ordainer, is higher, superior in all these, then the ordained. But the power of Ordination belongs *Jure Divino* only to Presbyters, as Presbyters, not to Lord Bishops; and if so to Lord Bishops, yet not as Bishops but Presbyters; and Bishops when they ordain in a lawfull manner, do it only as Presbyters, not as Bishops; Therefore Presbyters are superior to Bishops in jurisdiction, order, and degree; and Bishops themselves, far greater in all these as they are Presbyters (an office of divine institution) then as they are Lordly Prelates, or Diocesan Bishops, a meer humane invention. Thus are our great Lord Bishops (who *k want* of the weakness of Puritan principles, whereas their Episcopal are far more feeble and absurd) wounded to death with their

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*b Rationalis divinorum l. 2. de Sacerdote Rubrica.*

*i See the Book of Ordination, and Canon. 35.*

*k See Bishop White his Epistle Dedicatory to the Archbishop of Canterbury, before his Treatise of the Sabbath.*

own weapons, and all their domineering, swelling authority, overthrown by that very principle, foundation, on which they have presumed to erect it; the ancient Proverb being here truly verified, *Via consilii expers mole ruit sua*. I shall cloze up this with the words of accurate Antonius Sædæ, who after a large proof of Bishops and Presbyters to be both one and the same by Divine institution, winds up all in this manner: *We conclude therefore, seeing that superior Episcopal dignity, is to be avouched only by humane institution, tantum esse humani juris, that it is only of humane right: On the contrary, since it is evident by the expresse testimonies of Scripture, that in the Apostles times, Bishops were the same with Presbyters, Jure Divino potestatem Ordinandi non minus Presbyteris quàm Episcopis convenire, that by Gods law, and Divine right, the power of Ordination belongs no less to Presbyters, as to Bishops.*

*1 Respons. ad Turriani Sophismata pars 2. loc. 18.*

And with Learned *m* David Blondel, who after a large proof out of Scripture, Antiquity, History, Fathers, Councils, and other writers; that the right of Ordination belongs to Presbyters as Presbyters, and not only to Bishops; concludes with these 6 Arguments.

*m* *Apologia pro sententia Hieronymi scilicet. 3. p. 378.*

1. Those to whom the practice of the Church hath assigned the same functions, *de facto*, the same she professeth to have by themselves the self-same dignity, and parity in all things, from the beginning.

But the practice of the Church hath assigned the same functions of confirming, **ORDAINING PRIESTS AND DEACONS**, preaching, administering the Sacraments, &c. to Presbyters and Bishops.

Therefore she professeth a Bishop and Presbyter to have by themselves the self-same dignity and parity in all things from the beginning.

2. Whatsoever things are known to be prohibited by new Rules and Canons, were free before the Rules and Canons made.

But to confirm, consecrate, reconcile, ordain Presbyters, &c. are known to be prohibited by new Rules and Canons to Presbyters.

P

There-

Therefore they were free before the Rules and Canons made.

3. What things soever were free before, by accession of a new consent of Churches, may afterwards become free to Presbyters as well as Bishops.

But to confirm, consecrate, ordain, &c. were free before.

Therefore they may (now) by accession of a new consent of Churches, become free again for after times.

4. Novel rules are not the Primordial, truly Divine, and Apostolical Law of the Church, but humane only.

The rules by which these functions of conferring, consecrating, ordaining, Ministers, &c. are known to be reserved to Bishops, and prohibited to Presbyters are Novel.

Therefore they are not the Primordial, truly Divine, and Apostolical Law of the Church, but humane only.

5: All humane Laws may be abrogated by the same will and power whereby they are made and received, to wit humane,

But the rules by which these powers (of ordaining Presbyters, &c.) are known to be reserved to Bishops, and prohibited to Presbyters, are humane Laws.

Therefore they may be abrogated by the same will and power, to wit humane.

6. Whatsoever Church out of her own free Liberty, or will, hath abrogated any humane Law, to which she had in any sort before consented, since she used her proper and indefectible power, ought not to incur the reprehensions of other Churches.

But the Church of the Protestants, in restoring the antient identity & parity of Bishops and Presbyters, & Ordination of Presbyters by the Presbyteries, hath out of her own free Liberty, abrogated the humane Law to which she had before consented.

Therefore the Church of the Protestants in restoring the antient identity & parity of Bishops and Presbyters, and ordination of Presbyters by the Presbyteries (without any Diocesan Bishop) since she hath used her proper and indefectible power therein, ought not to incur the Reprehension of other Churches.

Much



Much lesse then (by all these Arguments) ought any of our Ministers ordained, or Presbyters ordaining Ministers without the Bishops, during our late Wars and Revolutions, to be censured, reviled, or their ordinations proclaimed nul and void, (and by consequence their baptizing, and consecrating of the Lords Supper null likewise) by any of our Bishops or Prelatical Clergy, or their Adherents, untill they are able to demonstrate them to be such, against all the preceding Testimonies, Presidents, Texts and Arguments here produced to the contrary.

Obj. 5 If any finally object, that the Fathers stile Titus the first Bishop of Crete, and Timothy of Ephesus: therefore they were Diocesan Bishops, and superiour in Jurisdiction and degree to other Ministers, and so by consequence are other Diocesan Bishops as well as they.

Ans. 1. I answer, First, that neither S. Paul nor S. Luke, who lived in their times, and knew them far better than any Father or Writer since, ever so much as once terms or stiled them Bishops; much lesse, the first or sole Diocesan Bishops of Crete, or Ephesus; which no doubt they would have done, had they been in truth Diocesan Bishops there; and the name, the Office of a Bishop so honourable and sublime, above that of Ministers, even *Jure Divino*, as our Prelates and their Flatterers now pretend. Their Testimonies therefore, who stile them only \* Ministers (or Evangelists, never Bishops) is to be preferred before all Fathers and Writers, (who stile them Bishops) being neither acquainted with their Persons or Functions, nor living in their Age.

\* 1 Tim. 6.  
2 Tim. 4. 5.  
1 Thef. 3. 20.

Secondly, No Father ever stiles them, or either of them a Diocesan, or sole Bishop of Crete or Ephesus, (the thing which ought to be proved,) but Bishops only, as they stiled other Ministers, the name, the Office of Bishops and Presbyters being but one and the same, and promiscuously used in the Apostles times; all Presbyters being then called Bishops, and all Bishops Presbyters; as is evident by Acts 14. 23 c. 20. 17, 28. Phil. 1. 1 Pet. 5. 1, 2, 3. Tit. 1. 5, 6, 7. Tim. 3. 3. 1, 2, 3. 2 John 1. 3. John 1. Philemon 9. and all antient, all modern Com-

mentators on these Texts confesse. Whence the Translators of our last authorized English Bible, affix these Contents to *Titus*, v. 6, to 10. (which treats of the qualities of Bishops) How they that are to be chosen, *MINISTERS* ought to be qualified: And the Book of Ordination of Ministers confirmed by two \*several Acts of Parliament) prescribes the 1 *Tim.* c. 3. *Acts* 20. and *Titus* 1. to be read both at the ordination of Ministers, and Consecration of Bishops: and so intimates, yet interprets, that Bishops and Ministers in the Scriptures language, are both one, in name, office, and were so reputed in the Primitive Church.

\* 4 & 6 Edw.  
6. c. 1. 8 Eliz.  
c. 1.

Thirdly, The Fathers use the words, *Elders* and *Bishops*, promiscuously, calling *Elders* *Bishops*, and *Bishops* *Elders*. Hence *Papias* the Auditor of *St. John*, and companion of *Polycarpus*, writes thus in the Preface of his Books. \* It shall not seem grievous unto me, if that I compile in writing, and commit to memory, the thing which I learned of the *Elders*. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the *Elders*: what *Andrew*, what *Peter*, what *Philip*, what *Thomas*, or *James*, or *John*, or *Matthew*, or any other of the Lords Disciples; what *Ariston*, and the Elder *John*, Disciples of the Lord, had said. Here he styles, not only *Bishops*, but even the Apostles *Elders*. *Polycarpus*, his companion and *Constantian*, writes thus in his Epistle to the *Philippians*. || Be ye subject to Presbyters and Deacons as to God: let the Presbyters be simple and mercifull in all things. Now those whom he here styles Presbyters, *S. Paul* expressly terms *Bishops*, *Philip*. 1. 2. *Justine Martyr* in his second Apology, used neither the name Bishop nor Elder, but terms the Minister only, He who is set over the Brethren, He who holds the first place, in reference to the Deacon, who holds the second place, not to any Elders of an inferior order nor Bishop. And least any one should dream, that *Justine Martyr* here speaks of a Bishop, *Tertullian*, who lived near about that time, or within few years, in his \* Apology writes thus: *Præsident nobis probati quique Seniores, &c.* Approved Elders (not Bishops) preside over us, having obtained this honour, not with any price, but a good testimony. Whence it is evident, that

\* *Eusebius*, Eccles. Hist. l. 3. c. 39. p. 55.

|| *Bibliotheca Patrum*, Tom. 2. p. 96.

\* Apolog. c. 39. Tom. 1 p. 692, 693, 694.

in

in his age, every Christian Congregation had divers Elders, (not one Diocesan Bishop) over it, to feed and rule it, according to the practise of the Apostles times, Acts 14. 23. c. 20. 17, 28. c. 21. 88, Philip. 1. 1. 1 Tim. 5. 17. Tit. 1. 5. James 5. 14. 1 Pet. 5. 1, 2. Hence learned a Apollinaris, calls the Bishops and Elders of the Church of Ancyra in Galatia, Presbyters. And b Clemens Alexandrinus, relating the Story of the young man delivered by St. John to a Bishop, to train up in the fear of God, twice together calls him, interchangeably, both a Bishop and an Elder, as M. vidius Hammer (a Bishop) Englisheth it. So c Irenaeus, one of the antientest of all the Fathers, styles Polycarpus Bishop of Smyrna, That holy and Apostolick Elder: yea he terms the Bishops of Rome themselves Elders, d 'They (saith he) that were Elders before Soter, of the Church which now thou governeest, I mean Anacletus, Pius, Hyginus, Theophilus, and Xystus, neither did so observe it themselves, neither left they any such Commandement to posterity. And the same Father Adversus Haeresus, l. 2. c. 39. l. 3. c. 2. & l. 4. c. 43 44. oftentimes styles Bishops Elders; and Elders Bishops; making Presbyters equal to Bishops in all respects, and Successors to the Apostles as well, as much as they. So e Dionysius Alexandrinus, in his Epistle to Xystus, Bishop of Rome, about the year of Christ, 240. writes thus; 'There was a certain brother, reputed to be of our Church, and Faith, very aged, & priusquam ego etiam creatus episcopus, and created A BISHOP before I was, and as I think, before blessed Heraclas was made a Bishop. Where he expressly terms this party, who was but a Minister or Presbyter only in that Church, A BISHOP, and saith, he was created a Bishop: when he was but ordained a Minister. And that famous Gregory Nazianzen (three hundred and seventy years after Christ, d) in his 9, 13, 15, 21, and 28. Orations, p. 262, 375, 368, 479. as Elias Cretensis, in his Commentary on those places testifieth, aseth the words Bishops and Presbyters reciprocally, styling Bishops Presbyters, and Presbyters Bishops, making them all one by divine institution, and different only by humane invention, which difference he heartily wisheth might be abolished; himself

a Eusebius Eccl. Hist. l. 5. c. 16.

b Euseb. Eccles. Hist. l. 3. c. 23.

c Euseb. Eccles. Hist. l. 5. c. 20.

d Ibid. c. 26.

e Euseb. Eccles. Hist. l. 7. c. 8.

See his life  
before his work

self voluntarily resigning his Bishoprick of Constantinople, to be-  
take himself to a more private and retired life. The Fathers  
therefore thus promiscuously using the name Bishop and  
Presbyter, stiling Bishops Presbyters, and Presbyters Bishops,  
and making both of them one and the same by divine in-  
stitution, their stiling of Timothy and Titus, Bishops of Ephesus  
and Crete, is no argument or proof at all, that they were  
Diocesan, or sole Bishops of those places; or that they then  
had, or any Bishops now have, by divine institution, any Epis-  
copal Jurisdiction and preeminence over other Presbyters  
or Ministers, or were superior to them, in order, dignity  
or degree.

Fourthly, The Greek word *ἐπίσκοπος* which we English a  
Bishop, signifies properly nothing else, but an Overseer, Sur-  
veyor, Superintendent, or Administrator, and is oft times ap-  
plied both by Greek Authors, and the Septuagint Greek Tran-  
slators, to secular offices. \* Hence || Homer stiles Hector, the  
Bishop of the City: In the Verses of Solon in Demostenes, Palas  
is called the Bishop of Athens: Plutarch in the life of Numa,  
stiles Venus, the Bishop over the dead, and he there makes men-  
tion of a Bishop of the Vestal Virgins. Suidas records, that in  
the Athenian Republike; those who are sent to the Cities under  
their Jurisdiction, to oversee the affairs of their Companions, were  
called Bishops. Cicero in his seventh book to Atticus, writes  
thus; Pompey will have me to be the Bishop of all Compagnia  
and the Maritime Coasts, to whom the choise and sum of the busi-  
ness may be referred. And in the Pandects, the Clerks of the  
Markets are called Bishops. The Septuagint, Numb. 13. read  
the Bishops of the Army. 4 Kings 11. they read, the Bishops  
who are over the Army, and the Bishops over the house of the Lord.  
Where Watchmen, Guardians, and Overseers, are called  
Bishops, 2 Chron 34. The Overlookers of the Workmen, are  
stiled Bishops; Judges 9. Zebul is called Abimelechs Bishop in  
the Greek; which we now English, his Officer: So Numb. 4.  
16. The office of Eliazar, in the Tabernacle of the Lord, and  
the function of Judas, Psalm 109. 8. is termed *ἐπίσκοπος* a Bi-  
shoprick; by the Septuagint; and so expressly stiled by the  
Holy Ghost himself, and Englished by us, Acts 1, 20. His  
Bishoprick

\* Aretius. The-  
olog Problemata.  
Lecum 61. De  
Officiis Eccl.  
Sect. 9. p. 184.  
186. Chemnitzii  
Examen Con-  
cilii Tridentini  
pars 2. De Sa-  
cramento Ordini-  
nis, c. 4. p. 223.  
214.  
Ibid. 1. 10.

Bishoprick let another take. Yea, Constantine the Great ( as  
 \* Eusebius records in his life ) inviting some Bishops to a Feast,  
 called himself a Bishop in their presence, uttering these words; You  
 saith he, are Bishops within the Church, but I am constituted of  
 God a Bishop without the Church. Our New Translators, Acts 20.  
 28. render the Greek word ἐπισκοπος Bishops (the title which  
 the holy Ghost gives to the Elders of the Ch. of Ephesus ) Over-  
 seers; Luke 19. 44. The time of Gods visitation and overthrow of  
 Jerusalem, is termed, \* ταπεινὸς τὸς ἐπισκοπῆς σου, &c. Luke 1. 6, 7,  
 8. c. 7. 16. Heb. 2. 6. The Greek word which we translate,  
 hath visited us, is ἐπισκέψατο. Whence the day of Gods gra-  
 cious visitation of his people to convert them to him in  
 mercy, is called by the Holy Ghost, 1 Pet. 2. 12. ἡμέρα ἐπισκοπῆς  
 The day of visitation; yea our very visiting of sick persons,  
 prisoners, Orphans and Widdows, is termed by Christ and  
 the holy Ghost himself, (though a meer act of charity, hu-  
 mility, and Christian duty, \* not of Jurisdiction and Lord-  
 ly Prelacy,) ἐπισκέψασθε Mat. 25. 36. 43. and ἐπισκεψάμεθα;  
 Jam. 1. 27. to visit or to play the Bishops part and duty; which  
 the meanest Christian, yea women ( though incapable of sac-  
 red orders ) may doe and ought to perform, as well as  
 any others. So intermeddling with other mens affairs, or  
 coveting of any other mens offices of what condition soever,  
 is termed by the Apostle, 1 Pet. 4. 15. ἀδελφοὶ ἐπισκοποῦτε  
 playing as it were the Bishop in another mans Diocesse. Yea  
 every Ministers seeding and taking the oversight of his pro-  
 per flock, is stiled, by the doing of a Bishops office: and those Pres-  
 byters who do thus, are not only said to be ἐπισκοποῦντες 1 Pet.  
 5. 21. that is, men executing the office and duty of a Bishop; but  
 likewise stiled, ἐπισκοποι; that is, true and proper Bishops:  
 a name given only to Presbyters (and none but they in holy  
 Scripture, Acts 20. 28. Phil. 1. 1. Titus 1. 7. and to Christ  
 himself, who is stiled, ἐπισκοπὸς τῆς ψυχῆς ἡμῶν, the Bishop of our  
 Souls, 1 Pet. 2. 25. but not to any Apostle, Evangelist, Dio-  
 cesan or other Prelate; none such being particularly term-  
 ed a Bishop throughout the whole New Testament: The  
 Fathers make Bishops and Overseers all one; deriving the  
 very name of a Bishop, from a Greek verb, which signifieth to over-  
 look

\* De Vita Con-  
 stantini l. 4. c. 24.

\* So is the word  
 ἐπισκοπος used by Basil.  
 Epist. 32. not to  
 ride in visitation  
 like a Lordly  
 Prelate. but to  
 consider of the  
 miserable state  
 of the Church &  
 to be careful for  
 it; as Bishop  
 Jewel witness-  
 eth in his De-  
 fence of the  
 Apology of the  
 Church of Engl.  
 part 2. c. 3. Div.  
 5. p. 107.



\* Enarratio in  
Psal. 126. Tom.  
8. p. 726, 727.

look, watch, ward, or take care of. Hence \* Augustin writes thus; He did keep, he was carefull, he did watch, as much as he could, over those over whom he was set. And Bishops do thus. For therefore an higher place is set for Bishops, that they may superintend, and as it were keep the people. For that which in Greek is called a Bishop, that in Latine is interpreted a Superintendent, because he overseeth, because he seeth from above. For like as an higher place is made for the vineyardkeeper, to keep the vineyard, so an higher place also is made for the Bishops. And a perillous account is to be rendered of this high place, unless we stand therein with such an heart, that we may be under your feet in humility, and pray for you, that he who knows your minds, he may keep you; because we can see you entering and going out, but yet we are so far from seeing what you think in your hearts, that we cannot so much as see what you do in your Houses. How therefore do we keep you, like men, as much as we can, as much as we have received. We keep you out of the office of dispensation, but we will be kept together with you; we are as Pastors to you, but under that Pastor (Christ,) we are Sheep together with you: we are as teachers to you out of this place, but under that one Master we are Scholars with you in this School. If we will be kept by him who was humbled for us, and is exalted to keep us, let us be humble. \* Those set themselves before Christ, who will be high here where he was humble. Let them therefore be humble here, if they will be exalted there, where he is exalted. In an other place he writes thus. \* For this cause the Apostle saith, He that desires a Bishoprick, desires a good work. He would expound what a Bishoprick is: \* it is a name of labor not of honor. For it is a Greek word, and derived from hence, that he who is made an Overseer, overseeth those over whom he is set, namely by taking care of them. For *ἐπί* is over, but *ὁρᾶν* is intention, overseeing or care: therefore if we will render *ἐπισκοπῆν* in Latine, we may say it is to play the Superintendent; that he may understand, that he is not a Bishop, who delights to be over others, but not to profit them. On which words Ludovicus Vives thus Comments; The name of a Bishop is derived either from *ἐπισκοπῆν*, which signifieth to consider, or from *ἐπισκοπεῖν*, which signifieth the same, and to visit. Whence Suidas saith, there were some sent from the Athe-

\* Let our great  
Prelates mark  
this well.

\* De Civitate  
Dei, l. 19. c. 19.  
Tom. 1. pars 2.  
p. 516.

\* Episcopatus  
nomen est ope-  
tis non hono-  
ris: non domi-  
nium, sed offi-  
cium: non ho-  
nos sed onus.  
Hieron. Seduli-  
us, Primasus,  
Theodoret, Beda,  
Haymo, Raba-  
nus Maurus,  
Occumenius,  
Anselm in 1 Tim.  
3. Ithoder Hispa-  
lensis, De Eccles.  
Officiis, l. 2. c. 5.  
Gratian Caus.  
8. qn. 1.

nians

nians to the Cities under them, who should look into their affairs : and these were called Bishops, that is, as it were Overseers, or Visitors, and Observers. In holy Scriptures, a Bishop is commonly called, a Watchman, as in Ezekiel 3. 17. c. 33. 2, 6, 7. and in Hosea 5. 1. The Lord complaineth that the Bishops were made a snare on Mizpah, (or in the watch tower) and a net spread upon Tabor; as if he had spoken of the || Bishops of this age, who lay snares in their Bishopricks and large nets to catch money, but not with thin boles or threads, lest the gift should swim through : yea now it is so provided by the diligence and wits of certain men, that without evasion of this Law, a Bishoprick may not only be lawfully desired, but likewise bought and sold. St. Chrysostom in his 10. Hom. upon the 1 Tim. St. Hierom in his Epistle to Evagrius, Beda on the 1 Pet. 2. 25. Anselme on Phil. 1. 1. Aquinas secunda secunda: Qu. 184. Art. 6. Petrus de Palude, de Poteſt. Coll. Apostol. Art. 1. (all cited by Bishop Jewel in the Defence of the Apologie of the Church of England, part 6. c. 2. Divis. 1. p. 523.) and St. Bernard also, de Consideratione ad Eugenium, l. 2, & 3. joyntly resolve; that a Bishop is nothing else, but a Superintendent, Watchman, or Overseer, and that he is called a Bishop from hence, that he overseeth, survaieth, or watcheth over others, with which all other antient and modern writers, whether Foreign or Domestique, Papists or Protestants accord. Hear only Dr. John Ponet Bishop of Winchester, in his Apologie against Dr. Martin, in defence of Priests marriage, c. 4, 5. p. 44, 52, 53, 54. who as he there expressly reckons up \*Popes, Cardinals, BISHOPS, Priests, Monks, Canons, Friars, &c. to be the Orders of Antichrist; \*taxing them likewise severely and comparing them with the Eustatbian hereticks, for refusing to wear usual garments, and putting upon them garments of strange fashions, to vary from the common sort of people in apparel: So he thus determines of the names Bishop and Superintendent: And further whereas it pleaseth Martin not only in this place, but also hereafter to gest at the name of Superintendent, he sheweth himself bent to condemn all things that be good, though in so doing he cannot avoid his open shame. Who knoweth not that the name Bishop hath so been abused, that when it was spoken, the people understood nothing else, but a great Lord, that went in a

|| Note this;

\* As did Wickliff and others before him, Dial. l. 3. c. 17, 18. \* Fol. 116;

Q

white

white Rochet, with a wide shaven Crown, and that carrieth an  
 eyl box with him, where he used once in 7. year, riding about to  
 confirm Children, &c. Now to bring the people from that abuse,  
 what better means can be devised, then to teach the people their er-  
 ror by another word out of the Scriptures of the same signification:  
 which thing by the term Superintendent would in time have been  
 well brought to passe. For the ordinary pains of such as were called  
 Superintendents, should have taught the people to understand the  
 duty of their Bishop, which you Papists would faine have hidden  
 from them. And the word Superintendent being a very Latine  
 word made English by use, should in time have taught the people  
 by the very Etymology and proper signification, what thing was  
 meant, when they heard that name which by this term Bishop,  
 could not so well be done, by reason that Bishops in the time of Po-  
 pery were Overseers in name, but not indeed. So that their doings  
 could not teach the people their names, neither what they should  
 look for at their Bishops hands. For the name Bishop, spoken a-  
 mongst the unlearned, signified to them nothing lesse then a  
 Preacher of Gods word, because there was not, nor is anything  
 more rare in any order of Ecclesiastical persons then to see a Bi-  
 shop preach, whereof the doings of the Popish Bishops of England  
 can this day witnesse; but the name Superintendent should make  
 him ashamed of his negligence, and afraid of his idleness, know-  
 ing that St Paul doth call upon him to attend to himself and to  
 his whole flock; of the which sentence our Bishops mark the first  
 peice right well, ( that is, to take heed to themselves, but they be  
 so deaf, they cannot hearken to the second ) that is, to look to their  
 flock. I deny not, but that the name Bishop may be well taken, but  
 because the evilnesse of the abuse hath marred the goodnesse of the  
 word, it cannot be denied, but that it was not amisse to joyn for a  
 time another word with it in his place, whereby to restore that  
 abused word to his right signification. And the name Superinten-  
 dent is such a name, that the Papists themselves ( saving such as  
 lack both learning and wit ) cannot find fault withall. For Pere-  
 grinus the Spaniard and an Archpapist, ( out of whom Martin hath  
 stolen a great part of his book ) speaking of a Bishop, saith: Pri-  
 mum Episcopi munus nomen ipsum præ se fert, quod est  
 Superintendere, Episcopus enim Superintendens interpre-  
 tatur

tatur, visitans aut supervidens, &c. That is to say: The chief office of a Bishop by interpretation, signifieth a Superintendent, a Visitor, or an Overseer. Why did not Martin as well steal this peice out of Piersius, as he did steal all the common places that he hath for the proof of the Canons of the Apostles, and of Traditions in his second and third Chapters? Martin in the 88. leaf is not ashamed in his book to divide the signification of the terms, (Bishop and Superintendent) as though the one were not signified by the other. But it may be that Martin as the rest of the Popish Sect would not have the name of (Superintendent) or Minister used, least that name which did put the people in remembrance of sacrificing and blud-sapping, should be forgotten. Since therefore this Title Bishop, is thus promiscuously used, both in prophane and Christian writers, and in the Scripture it self, for any Officer, Overseer, Surveyer, Superintendent, Watchman, Guardian, Pastor, or Keeper, as well temporall and civil, as Ecclesiastical, and all these their offices are stiled in Greek, a Bishoprick: since every Pastor, Watchman, Presbyter, Minister, Rector, and Curate, who takes care of, watcheth over, feedeth, overlooketh, instructeth, or keepeth the flock and people committed to his charge, is even in the Scriptures Language called a Bishop, and said, to act, to do the office of a Bishop: since those who out of charity, love, or friendship go to visit others, who are either sick, poor, Fatherlesse, or otherwise distressed, yea God himself when he comes to punish or shew mercy unto others, are in the Greek and Scripture phrase, said, to visit and play the Bishops; as appeareth by the forecited Scriptures, and by Acts 15. 36. Where Paul said to Barnabas, *ἰσμενα-λοιμεθα τῶν ἀδελφῶν ἐν παντί*, which we translate, Let us go again & visit our brethren, in every City, where we have preached the word of the Lord, and see how they do. From which text the \*Rhemists would make Bishops ordinary visitations, to be *Jure Divino*; but this was no Lordly Episcopal visitation such as our Bishops now keep, for we read of no visitation Articles, Oaths, Fees or presentments in it; neither were Paul and Barnabas such Bishops, as now, but it was a meer visitation of love, as one friend visits another, not of Jurisdiction, as the last words: And see how

\* See Falk and Cartwright, *Ibid. m.*

Bishop Jewel  
Defence of the  
Apology, part 2.  
c. 3. Divis. 5. p.  
107.

\* Marfilium Pa-  
tavinum Defens.  
Pacis pars 2. c.  
15, 16. Richar-  
dus Armachanus  
Resp. ad Quest.  
Armenorum I  
II. c. 1, to 8. Fox  
Alls and Monu-  
ments, p. 1009,  
1116, 1465.

|| Bishop Jewel  
Defence of the  
Apol. part 2. c. 3.  
Divis. 7. part  
111. Thomas

Beacon his Cate-  
chism. Vol. 1. f.  
499, 500. Chry-  
sost. Opus Imperf.  
in Mat. Hom. 3.  
c. 43. Ambrosi-  
de Dign. Sacerd.  
c. 4.

\* August De  
Civ. Dei I. 19. c.  
19 Hierom. Am-  
brise, Sedulius,  
Primasius Hay-  
mo Rabanus,  
Maurus, Chry-  
sostom Theodoret,  
Toephilast, Oe-  
cumenius, Ansel-  
mus, Beda, in  
1 Tim. 3. 1, 2  
Bernard De Con-  
sid. ad Eugen. 2,  
c. 3.

they do, together with the Council of Laodicea, Can. 57. ex-  
pound it, and vers. 14. Simeon hath declared how God hath at  
the first *ἐπισκέψατο* did visit the Gentiles, to take out of them a  
people for his name. And Acts 7. 23. When Moses was full 40  
years old, it came into his heart *ἐπισκέψασθαι*, to visit his brethren,  
the Children of Israel; and sin e these words *ἐπισκέψασθαι* and  
*ἐπισκοπεῖν* (that is) to visit, oversee, or play the Bishop, || im-  
ply no Lordship, Sovereignty, Dominion, Jurisdiction, or Lordly  
Episcopal authority in them, (at least no such as our Bishops  
now claim and exercise: ) but rather an Act of humility, cha-  
rity, service, and inferiority to the persons visited, as is evident  
by Mat. 25. 36. 47. Acts 7. 23. c. 15. 36. Jam. 1. 27. Heb. 2.  
6. 1 Pet 5. 2, 3, 5. It hence unanswerably follows, that Bi-  
shops Episcopal Lordly visitations, are not *Jure Divino*, and  
that other Ministers are as much Visitors, and may visit as  
well as they; that every Presbyter, Minister, Curate who  
doth faithfully discharge his duty, \* is as much, as truly, as  
properly a Bishop, both in the Scriptures language and in Gods  
account, as any Diocesan Bishop or Prelate whatsoever; That  
those Bishops who merge themselves in pleasures, idleness,  
or secular affairs, and do not diligently, faithfully, intirely  
give themselves to preach Gods word, instruct and teach  
the people, visit the Fatherlesse, imprisoned, sick, poor,  
widdows, and flocks committed to them; ( which few of  
our Prelates now deigne to do ) are || in truth, in Gods, in  
Christs account, and in the Scriptures language, no Bishops at  
all, whatever they pretend; that the word Bishop is \* not a  
title of Dominion, Sovereignty, Jurisdiction, Glory, Power, Pre-  
beminency, Pomp, State, Authority and Command; ( as our  
Bishops pretend, who now presume to monopolize it to  
themselves alone, though common by Gods word and  
ancient writers to every Minister, ) but of humility, office,  
service, labour, care, circumspection, watchfulness, meekness,  
tender-heartedness, charity, familiarity, and brotherly kindness,  
( which most Prelats have now quite shaken off. ) The Fathers  
stiling therefore of Timothy, Bishop of Ephesus, or Titus Bishop of  
Crete, or both of them Bishops, will neither prove them to be  
Diocesan, or sole Bishops or Archb<sup>ps</sup> of those Churches, that  
they



they had a Superiority or Jurisdiction as they were Bishops over all other Ministers or Presbyters in those Churches; or that Archbishops or Bishops are *jure divino* superior to, or different in order or degree from Presbyters, who have the self-same Commission or Authority, given them by Christ, as they; and so have equal authority, power, with them, and are as much Bishops every way by Gods Law, as they; even as every High Commissioner of the *Guorum*, is as much an High Commissioner as the Archbishop of Canterbury or York, and hath as much authority as an High Commissioner, as they; since they have all the self-same Commission, which gives no greater power to one of them than the other, but the same to both. Indeed had Christ given a different Commission to his Apostles and the seaventy Disciples; or unto Timothy and Titus, than to other Elders and Bishops of the Churches of Ephesus and Crete, or to Bishops, than he hath given to Presbyters and Ministers, there might have been some ground to have proved the 12. Apostles, Timothy, Titus and Bishops, greater in Jurisdiction, power, authority, and degree than the 70. Disciples, Presbyters, and other Ministers, by divine institution. But since it is apparant by \* the Scriptures, that the 12. Apostles and 70. Disciples (what ever ~~some men have rashly determined to the contrary~~) had but one and the self-same Commission given unto them by Christ, being sent out two and two in the same manner, the same condition, with the same Mandates, the same powers, the same promises, the same comminations against those who contemned their Doctrin, without any discrimination at all between them, (as learned \* David Blundellus proves at large, refuting all authorities and allegations to the contrary,) That Timothy, Titus, Archbishops, Bishops, and other Prelates have no other, no larger Patent, Commission or Authority granted unto them by Christ, then Presbyters and ordinary Ministers, (as the book of Ordination manifests: where the same words are used, the same Commission given from God to Ministers, at the ordination of every Minister, as there is to Bishops at the consecration of any Archbishop or Bishop) since they are all joyned together in one and the self-same divine Character,

\* Mat. 10. 1. to 16. Mark 6. 7, to 12. Luke 9. 1, to 6. compared with Luk 10. 1, to 21.  
 \* Clemens Epist. apud Surium. Tom. 1. p. 141. and others, who have since followed this forgery of his  
 \* Ap. legia pro sententia Hieronymi Sess 3. p. 99, to 130.

ter,

ter, and all claim by one and the self-same grant, (as is evident by Matth. 28. 19, 20. Mark 6. 15, 16. John 20. 22, 23. Acts 1. 8. c. 10. 47. c. 20. 17, 28. Col. 4. 17. 1 Tim. 3. 1, to 7. c. 4. 12, 13. c. 5. 17, 18, 20, 21, 22. c. 6. 11, 12, 17, 18, 19, 20. 2 Tim. 2. 14, 15, 16. c. 4. 1, to 16. Tit. 1. 5, to 14. c. 2. 1, to 15. c. 3. 1, 2, 8, 9, 10. 1 Pet. 5. 1, 2, 3, 4, 5. 2 Pet. 1. 12, 13. 1 Cor. 1. 12, 13, 17. c. 3. 4, 5, to 11, 21, 22. c. 4. 1, 6, 7, 17. c. 9. 16, 17. c. 13. 29, 30, 31, 32. Ephes. 4. 11, 12. with other Scriptures) it is most apparent, and undeniable, that by Gods word and institution, they are all equal, both in point of office, power, Jurisdiction, and authority, not one of them greater, higher or superiour than the other, having the self-same divine ordination, commission, office, and charge.

\* L. 3 c. 4.  
Eccles. Hist.

|| See Mercators  
Atlas Minor. p.  
812.

\* Mat. 7. 25,  
27.

Finally, \* Eusebius records only, that Timothy IS REPORTED to be the First Bishop of Ephesus, and Titus of the Churches in Crete: So that all the Fathers Authorities, (who follow Eusebius,) as grounded only upon this bare report, not upon any certainty; therefore not to be granted or relied on. The rather, || because there have been antiently in Crete no less than 4. Archbishops, and 21. Bishops, Suffraganes: now is it very improbable that Paul would institute Titus Archbishop or Superintendent general of all Crete, it being so large a circuit, having so many Archbishops and Bishops Sees within it, and he so little resident in, so often absent from it, as I have manifested in the premises. From all these premises I presume, I may safely conclude this 2<sup>d</sup> question against the common received Error, That Titus was never Bishop nor Archbishop of Crete, whatever our Prelates and their favourites have written to the contrary: And so Timothy being neither a Diocesan Bishop of Ephesus, nor Titus of Crete, the pretended Hierarchy of our Prelats Jure Divino, built only upon the \* sandy foundation of these two supposed Bishops & their Bishopricks, must needs fall to ruine; and they being now lifted up so high above their fellow Brethren, their fall must certainly prove very great:

Our Lordly Prelates have only one more rotten prop left them, to support their pretended Divine Right over other Ministers,

Ministers, which having relation to *Timothy* and his Episcopacy, I shall briefly undermine, subvert, and turn upon them to their overthrow.

They pretend and contend with all their might, *That the Angel of the Church of Ephesus*, to whom *St. John* writ his Epistle, *Rev. 2. 1, 2.* was a *Bishop*, superior in power and Jurisdiction to other Ministers, by Divine Institution; because he writes only in the singular number to him, and styles him the *Angel* (not *Angels*) of the Church of *Ephesus*; which implies a superiority of one single Minister over all other Elders or Ministers in this Church, to whom this Epistle is specially directed; as a *Bishop Hall*, *b Bishop Usher*, *c Sir Thomas Aston*, and *d* others confidently assert.

*Quest. 3.* Whether the Angel of the Church of *Ephesus* was a *Diocesan Bishop*?

*a* The Humble Remonstrance, p. 102. to 127. *b* The Judgement of Dr. Reynolds, &c. more largely confirmed out of Antiquity, by James Usher Bishop of Armagh *c* Brief Relation of Episcopacy, Sect. 2. p. 6, 7. *d* William Bishop of Rochester, Sermon 1. at Hampton Court September 21. 1605. George Downham his Sermon on Apoc. 1. 20. and Defence thereof. London 1611.

To which I answer: First, that this word, *Angel*, is but a metaphorical Title, proper only to the heavenly Spirits in strictness of Speech, and in a large sense, as it signifies a \* *Messenger*, or *Servant*, it may as aptly denote, a *Minister*, or *Presbyter*, as a *Bishop*. The Title therefore of it self, as it is used by *S. John*, makes nothing for Episcopacy, since ordinary *Presbyters* are in Scripture sometimes styled \* *Angels*, but *Bishops* (distinct from *Presbyters*) are never so named therein.

Secondly, Our *Bishops* themselves if not the whole Church of *England* with our late famous King *James*. in the Contents annexed by them to the Bibles of the last Translation, now only used and permitted in our Churches, in expresse terms, expound the *Angels* of the 7. Churches to be the *Minist'rs* of them, the Contents of the second Chapter of the Revelation running thus, *What is commanded to be written to the ANGELS*, that is, the *MINISTERS* of the Churches of *Ephesus*, *Smyrna*, *Pergamus*, *Thiatyra*, &c. Had these

*a* Episcopacy by Divine Right. A humble Remonstrance, p. 27. Defence of

\* *Angelus* nomen est Officii, non naturæ, &c. *Angelus* enim Greco vocabulo, Latine dicitur nuntius, si quæris nomen naturæ, spiritus est; si officium *Angelus*: ex eo quod subsistit spiritus est; ex eo quod ministrat *Angelus* Remigius Explan. in Epist. ad Hebræos, c. 1. † 1 Cor. 11. 10. Rev. 1. 20. c. 2. 1, 8, 12, 18. c. 3. 1, 7, 14.

these Angels been such as you now call Bishops, you would have rendered the Contents thus, *What is written to the Angels, that is, to the Bishops of Ephesus, &c.* But since you expound *Angels* thus, to be the *Ministers of these Churches*, who in vulgar appellation and acceptation are distinct from Bishops, and as you hold inferior to them; you must now either renounce your own and our Churches exposition, and your Episcopacy: For if the Angels of these Churches be the most Eminent persons and rulers in them, as you argue; and these, as the Contents testify, be not Bishops, but Ministers; it follows infallibly, that Ordinary Ministers and Presbyters, are superior to Bishops, not Bishops to them. And that these Angels were the Ministers of these Churches, is evident by the expresse resolution of St. *Augustin*, Ep. 132 & Hom. 2. in Apoc. *Gregorius Magnus*. *Moralium in Job*. l. 34. c. 4. *Quod dicit Angelo Theatira, dicit Præpositis Ecclesiarum, Septem sacram Scripturam Predicatores Ecclesie pro eo, quod Patri gloriam annunciant ANGELORUM nomine solere designare: quod Johannes in Apocalypsi septem Ecclesiis scribens, ANGELIS Ecclesiarum loquitur, id est, PRÆDicatoribus Populorum*; And by the judgement of our own learned *James Pilkington*, late Bishop of Durham, in his Exposition upon the Prophet *Ageus*, c. 1. v. 13. London, 1562. where he writes thus, That more worshipfull names are given to the Preaching Minister, than to any sort of men. This name *Angel*, is given to the Preachers, for the heavenly comfort that they bring to man from God, whose Messengers they be. In the Revelations of St. *John*, he writes to the 7. Angels, i. e. to the 7. Ministers (not Bishops) of the 7. Congregations or Churches in Asia. By this Bishops resolution then, these 7. Angels are 7. Preaching Ministers, not Lordly Non-preaching Prelates. And Mr. *Fox* in his *Meditations on Apoc.* c. 2. p. 27, 28. concurs with him; averring, That by the seven Angels, is meant either the Ministers of the seven Churches, or the Churches themselves; which exposition is as antient as *f Arctas*, *g Primasius*, and *h Ambrosius Ausbertus*, who in their Commentaries on *Apocalypsis* write thus. *Septem stellæ Angeli sunt septem Ecclesiarum. Nec putandum est quod*

f Lib. 1. c. 1, 2,

9, 10.

g In Apoc. c. 2.

Libl. Patrum,

Tom. 6. pars 1.

p. 523.

Libl. 2. in A-

poc.

quod hoc loco Angeli singuli singulis deputentur hominibus, quod incongruè ab aliquibus æstimatur, sed potius Angeli Ecclesiæ hic intelligendi sunt rectores populi, qui singulis Ecclesiis præsidentes, verbum vitæ cunctis annunciant. Nam & Angeli nomen, nuncius interpretatum dicitur. Et Angelo Ecclesiæ Ephesi scribe. Dativo hic casu Angelo posuit, non Genitivo. Ac si diceret, Scribe Angelo huic Ecclesiæ, ut non tam Angelum & Ecclesiam separatim videatur dixisse, quam quis Angelus exponere voluisset, unam videlicet faciens Angeli Ecclesiæque personam. Quamvis enim Sacramenti dispensatione præponatur, compaginis tamen unitate connectitur. Nam hanc regulam a principio servans, non septem Angelis, sed septem Ecclesiis scripsisset; Johannes inquit, Septem Ecclesiis quæ sunt in Asia, & Dominus quem vidit; Scribe, inquit, in libro quæ vidisti, & mitte septem Ecclesiis. Postea tamen Angelis jubet scribi, ut ostenderet, unum esse. Sed etiam si qua singulis pãrtiliter Ecclesiis prædicat, universam generaliter convenire docetur Ecclesiam. Neque enim dicit, Quid spiritus dicat Ecclesiæ, sed Ecclesiis. Angelum ergo Ecclesiam significans, duas in eo partes ostendit, dum & laudat & increpat. In consequentibus autem manifestatur non eandem increpare quam laudat, sic ut Dominus in Evangelio ome præpositorum corpus, \* unum <sup>\* Luk. 12. Mat. 24.</sup> servum dixit beatum & nequam, quem veniens Dominus ipse dividet, & non tantum servum sed partem, inquit, ejus cum Hypocritis ponet: Yea, *Ludovicus ab Alcasar*, a late Jesuite, in his *Commentary on the Apocalyps.* Antu 1614. *Proem. inc. 2. K. 3. Notatio. 1. p. 250, 251.* writes, That *Andreas, Aretas, Ansbertus, Anselmus, Petrus, Victorinus, 205, 393, 408, 419, 422, 433.* *Ticinius, Amlresius, Haymo & Beda* are of this opinion. Angelorum & stellarum nomine designari Ecclesias ipsas: That by the name of Angels the Churches themselves are signified; not the Lordly Prelates in them, not one antient Commentator on this Chapter that I find, and few modern expounding these Angels to be Diocesan Bishops, as our Prelates, against all sense, will make them; yea, *Andreas Cesariensis, Comment. in Joan. Apoc. c. 3. p. 8.* writes, *Probabile sit per 7. Angelos, totius*

† See Gersomus Bucerus de Gubern. Ecclesiæ p. 419, 422, 433. Smeſlynnus, Answer to an Humble Remonstrance. p. 52, to 59.



totius universi gubernationem, quæ in dextera Christi, sicut omnes quoque terræ fines, sita est, hoc loco significari. Since then by Angels is here meant either the Ministers of the Church of Ephesus, or the whole Church it self, or Christs Government over the Universe, as these Authors averre; this Text makes nothing at all for our Lordly Prelates Hierarchy.

Thirdly, It is observable that Saint John neither in his Gospel nor Epistles, nor in his Book of the Revelation, doth so much as once use the name or word Bishop, but the name of Elder, or Presbyter very often, both in his Epistles, and in the Apocalyps. I then appeal to any reasonable Creature, whether it is not more probable, that Saint John by this word Angel, should rather mean the Elders or Presbyters of those Churches; (a Title which he gives himself, 2 John 1. 3 John 1.) and which Title and Office he so frequently mentions in the 4, 5, 7. and other Chapters of the Apocalyps next ensuing, than the Lordly Bishops of those Churches superiour to, or distinct from Presbyters, whose office (for ought appears) he never knew, and whose Title he never useth in his writings?

Fourthly, it is remarkable, that St. John doth ever place the 24. Elders sitting on so many seats, next unto the Throne of Christ himself; and the Angels standing farther off from the Throne without the Elders. If then by the Elders (as is generally agreed by all) he meant the Presbyters or Ministers of the Church, and by Angels, as you pretend, be meant Bishops; then the Presbyters must needs be more honourable by divine institution than the Bishops, because they are next to the Throne of Christ, and I sit on seats or chairs, whiles the Angels stand about them. Adde to this, that these Elders are still introduced by St. John in this Book, in Worshipping and adoring God and Christ, and giving thanks, honour, praise, and glory unto them; That they only are said to have 6 Crowns of Gold upon their heads, (the badge of Sovereignty and Superiority) and p harps and golden Vials in their hands, full of Odours, which are the Prayers of Saints; That they sing the new Song; And among other

i Rev. 4. 10. c.

5. 5, 8, 11, 14.

c. 7. 11, 13. f

11. 16. c. 19. 4.

c. 14. 3.

k Rev. 4. 4. c.

11. 16.

l Rev. 4. 4. c.

11. 16.

m Rev. 7. 11.

n Rev. 4. 10,

11. c. 5. 8, 9.

o 11. 16, 17,

18

p Rev. 4. 4, 10.

q Rev. 5. 8, 9.

r Rev. 5. 9.

other passages prayse Christ for this in special manner, *Rev.* 5. 10. *And hast made US (not Bishops) unto our God KINGS and PRIESTS, and we shall reign on the Earth.* Therefore Presbyters doubtlesse are the chief and principal Ministers in the Church of Christ by divine institution; and being thus made *Kings and Priests, and adorned with Crowns*, to the end that they may reign upon the Earth; no Prelates or Lord Bishops ought to rule over them, or climb Paramount them, as they do. Besides, these Elders not Bishops informed St. John himself and instructed him in the things he doubted of, *Revel.* 5. 4, 5. c. 7. 13, 14, 15, 17. Therefore these Elders must certainly be the better, the most eminent Scient men, and so Paramount the Angel-Bishops.

Fifthly, though the Angel be here named in the singular number, yet the Elders are still mentioned in the Plural. And as for the Church of *Ephesus* in those dayes, it is most certain by *Acts* 20. 17, 28. *1 Tim.* 5. 17. *Rom.* 1. 20. That there were divers Elders, of equal authority ruling in it, whom the Holy Ghost expressly not only called, but made Bishops and Overseers of that Church, both to Rule and Feed it. To make therefore one Bishop and Superintendent in this Church, superiour to all the rest, and he only graced with the name of an Angel, is but a crazie conceipt of a proud Episcopal brain, contrary to apparent Texts.

Sixthly. This Angel is not said to have any Jurisdiction or Superiority over other Ministers or Presbyters in the Church of *Ephesus*, nor to be the supreme or general Superintendent Prelate of that Church, neither is there any thing spoken of him with reference to any other Minister of *Ephesus*. What then can this poor Title make for Episcopal Priority and Jurisdiction? The Spirit writes to the Angel of the Church of *Ephesus*; Ergo this Angel was a Bishop, and superiour to all other Ministers of *Ephesus*, is a strange non-sequitur, and yet this is all this Text affords our Bishops.

Seaventhly, Bishop Hall and other Contenders for Episcopacy, grant that there were divers particular Churches

and Congregations in and about *Ephesus*, every one of which had its several Minister or Presbyter to instruct them; else they could prove no Episcopacy or Diocesan Superintendency from one particular Congregation. This being granted by him and his party; Let them then tell me seriously, whether this Angel, which they will not have taken collectively and Plurally, for the whole Presbytery and Ministry of that Church, as many antient and \*modern Commentators expound it, but individually for one particular Person ) should not rather be one particular Pastor of one of the Churches of *Ephesus* only, who had lost his first love, and therefore was worthily reprehended, then a Diocesan Bishop or Archbishop of that Church to whose Jurisdiction all other Presbyters and Bishops of that National Church were subordinate, for which there is no ground in Scripture.

\* *Syn. Hymnus*  
Answer to Bishop  
Hall's Remon-  
strance, p. 52, to  
59.

\* *Downham*,  
*Hall*, *Usher*, and  
others.  
1 In *Apoc.* c. 2.  
2. *Disp.* 2.  
3 *Com. in Apoc.*  
in. c. 2, 3. No-  
ratio 1. p. 251.  
where he cites  
*Lyra* and *Rybe-  
ra* to this ef-  
fect.

Eighthly, our \*Prelates all plead very hard, That *Timothy* was ordained the first Bishop of *Ephesus*, and dyed Bishop of that See; which if I admit (though I think untrue) then it is clear, that this Angel of *Ephesus*, who lost his first Love, was famous and zealous *Timothy*, not dead when this Epistle was written, as 1 *Pererius* and 1 *Alcazar*, both Jesuites, with *Lyra*, *Rylera*, 1 *P. Halloix* and others confesse. And who dares be so presumptuous as to think *Timothy*, a man so eminent, famous, zealous, and so much applauded in Scripture, would prove an Apostate or Backslider, and lose his first love? Either therefore you must deny *Timothy*, or this Angel to be the Bishop of this Church.

u *Centur. Magd.*  
1 1 2. c. 10. col.  
626. *Niceph*  
1. 3. c. 71. *Vin-*  
*centium*, spec.  
*Hist.* 1 58. c. 10.  
*Fasciculus Tem-*  
*porum*.

Ninthly, admit this Angel to be a Bishop, yet it was only such a Bishop as was all one and the same with Presbyters, and of which there were u many in one Church (nor one over many Churches) according to the Holy Ghosts and the Apostle's own institution; as appears by *Act.* 20. 17, 28. *Phil.* 1. 1. *Tit.* 1. 5. 7. compared with the 1 *Pet.* 5. 2, 3. *1 *Tim.* 5. 14. *Act.* 14. 23. 1 *Tim.* 5. 17. Therefore it maketh nothing for, but directly against that Episcopacy, you contend for.*

Tenthly, Grant him such a Bishop as you would make him; yet at the best he was an Apostate, who had fallen from,

from, and lost his first love, by being made a Lord Bishop. And it will be but little credit for our Prelates, to found their Hierarchy upon an Apostate: Yea, if I conjecture not amiss, this may be one probable reason, why so many Ministers prove Turncoats, Apostates, losing their first love, zeal to God and diligence in Preaching, when they are made Lord Bishops, because they have an *Apostate Angel*, both for their foundation, and imitation; Happy men be their dole; let them make the best of this Apostate, I will not hinder but rather pity them in this folly.

Eleventhly, it is very observable, that as *\*Angels* being all ministering Spirits, sent forth to minister for them who shall be heirs of Salvation, have little care, and no need at all of temporal Lordships, Mannors, or Possessions. So the *Angels* of the Church of God ( || whose conversations and affections ought wholly to be fixed on Heaven, and Heavenly things, not on Earth, or Earthly things, and to make it their only employment to instruct and save the peoples souls committed to their charge, *Act. 20. 2*, to *30.* ) have little or no desire, use or need at all of Lordly Palaces, Mannors, Lordships, Great temporal Possessions, Revenues, or Pontifical Miters, Crostiers, Robets, Vestments; and indeed the *Angels* of the Church of *Ephesus*, and the other Churches of *Asia*, for ought appears, had no such Palaces, Temporalities, Lands, or Pontifical Vestments belonging to them, as their Successors now claim, enjoy, use, and most eagerly contend for: neither had the Primitive best and holiest Bishops for above 300. years after Christ, any such Temporal Possessions or Accouterments. Yea *a* *Jobannis Parisiensis*, *b* *Polychronicon*, *c* *Nauclerus*, *d* *Wicliffe*, the *e* Lord *Cobham*, *f* *John Fritb* ( both Martyrs for Religion ) *g* Bishop *Jewel*, *h* *Thomas Becon*, and the last Translators of the English Bible, in their Epistle prefixed thereunto, unanimously record, That when the Emperor *Constantine the great*, endowed the Bishops and Church with temporal Lands and Posses-

\* Heb. 1. 14.

|| Col. 3. 1, 2, 3.  
Phil. 3. 8, 20,  
21.

*a* De Utraque  
Potestate c. 21.  
*b* Hist. l. 4. c.  
26.  
*c* Chronicon in  
vita Syvestri.  
*d* Dialogorum l.  
4 c. 15, 16,  
17, 26;

*e* Fox Acts and Monuments, p. 517, c. 22. *f* Answer to the Preface of Mr. Moore's book p. 116.  
*g* Sermon on Hag. 1. p. 176. Defence of the Ap'l gie, part 6. c. 9. divif. 3. *h* Reports of certain  
men, Vol. 3. p. 341.

sions,

sions, the voice of AN ANGEL was heard in the air, crying out thus against it, *HODIE VENENUM INFUNDITUR IN ECCLESIAM*; This day IS POYSON poured into the Church of God: And from that time (these Authors observe) because of the great riches the Church and Bishops had, they were made the more Secular, and had more worldly business than spiritual Devotion, and more pomp and boast outward, then holiness inward. Whence grew this common Proverb, *Ecclesia peperit divitias, & filia devoravit matrem*, The Church hath begotten riches. and the daughter hath devoured the mother; there being usually the least real Piety and Religion in Churches and Churchmen, where there is greatest Wealth and Temporal Possessions. Upon which consideration our famous English Apostle i John Wicliffe, and his followers, together with our three Martyrs, k William Swinderby, John Parvie, and Sir John Old-castle, publicly maintained; That the King and Temporal Lords greivously sinned in endowing the Bishops with ample temporal Possessions; which had reversed Christs ordinances, and procured Antichrist: and THAT THEY WERE BOUND IN CONSCIENCE to take away their Lands and Temporalties from them, which they had abused to pride, ambition, luxury, discord: And that the Commons ought not to be burdened with Taxes, as long as the Church had any Patrimony left, which was given only by way of almes, to relieve the people in their poverty. Yea since these godly Martyrs Hooper Bishop of Gloucester, (Martyred in Queen Maries reign) in his Commentary upon the 8. Commandement, p. 76. writes expressly, *The Primitive Church had no such Bishops as we, they had such Bishops as did preach many godly Sermons in less time then our Bishops horses be a brideling. The Magistrates that suffer the abuse of these goods, be guilty of the fault. IF THE FOURTH PART OF THE BISHOPRICK REMAINED TO THE BISHOP IT WERE SUFFICIENT; the third to schoolmasters, the second to poor, and SO SLIDERS, WERE BETTER BESTOWED. If any be offended with me for this my saying, he loveth not his own health, nor Gods Laws nor mans, out of which I am alwaies ready to prove the thing I have said to be true: So this Martyred Bishop,*  
whom

i Dialogorum l.

4. c. 15, 16, 17,

18 26 27. Wal

firgham Hist.

Angl. p. 302. to

307. Henry de

Knyghton de

Eventibus Angl.

l. 5.

k Fox AHi and

Monuments p.

398, 414 431,

434.



whom / Mr. Elmer ( afterwards Bishop of London ) thus se-  
conds. Come off ye Bishops, away with your superfluities, YIELD  
UP YOUR THOUSANDS, BE CONTENT WITH HUN-  
DREDS, AS THEY BE IN OTHER REFORMED  
CHURCHES, where there are as great learned men as you are.  
LET YOUR PORTION BE PRIESTLIKE, NOT PRINCE-  
LIKE, LET THE QUEEN HAVE THE REST OF YOUR  
TEMPORALTIES TO MAINTAIN WARS ( and why not  
the King and Kingdoms now ? ) and to build Schols through-  
out the Realm, that every Parish Church may have its Preacher,  
every City her Superintendent, to live not Pompously, WHICH  
WILL NEVER BE UNLESSE YOUR POSSESSIONS BE  
DISPOSED AND BESTOWED UPON MANY, WHICH  
NOW FEED AND FAT BUT ONE, &c. If any of our Pre-  
lates deem it Sacrilege for Kings and People to make use of the  
Treasures, Lands and Revenues of the Church and Bishops in  
times of War, let them peruse the 1 Kings 14. 26. 2 Kings  
14. 8. c. 24. 13. 2 Chron. 12. 9. c. 25. 24. c. 36. 18. Ezra  
1. 7, 8. and learned Hugo Grotius ( whom m Episcopal Di-  
vines much admire as well as most Lawyers and Statesmen )  
De Jure Belli, l. 3. c. 5. & Annotata, where he proves at  
large by many Presidents; that as Wars make all sacred things,  
yea Temples and Churches themselves and their ornaments pro-  
phane and common to the Conquerors, and wholly to be at their ab-  
solute disposal as Deut. 7. 5, 6. c. 12. 2, 3, 30, 31. Judg. 2. 2. Psal.  
79. 1. 2 Chron. 36. 18. Psal. 74. 7, 8, 9. Psal. 83. 12. compared  
with the forecited Texts, Theodoret Eccles. Hist. l. 5. c. 10,  
11, 12. and all ages evidence; So, *Populus ipse mutata volun-  
tate, potest ex sacro profanum facere*, and imploy those Lands  
and Treasures in the \* Wars which they had formerly consecrated  
unto God, whereof we have many Presidents in our own and  
forein Histories. All which considered, if our Bishops will  
be like the Angels in these Primitive Churches of Asia and  
Ephesus, they must quit all their large Temporal Lands and  
Possessions to the King, from whom they received them,  
and who alwaies enjoyed them during the vacancies of  
their Sees in right of the Crown, from whom they were de-  
rived, to defray the publick expences of the Kingdom in  
these

1 Harbour for  
faithfull Subjects  
Printed at Stras-  
burg.

m Dr. Hamond  
in his Annotations  
on the New  
Testament.

\* Much more  
then in this late  
War, which some  
Bishops styled  
BELLUM  
EPISCOPALE

these times of need; And truly were all Appropriation, and Improprations now belonging to Archbishops, Bishops Deans and Chapters (amounting at this day to above fifty thousand pounds a year) made presentable, and the Deans and Chapters Lands imployed in purchasing in all Improprations belonging to Colledges, Hospitals, Freecholes, Corporations and Gentlemen, to make them presentable for the benefit of the peoples souls and bodies, according to their true original intention and donator; The Clergy of England would enjoy a far better and properer Patrimony and Maintenance, equally distributed between them, than all their Temporalties and Spiritualties put together, do now amount unto, of which a few Lazie, non-preaching, or rare-preaching Prelates, Deans, and Prebends and their Farmers, now reap the greatest benefit. But of this, no more at present.

a De Cœlesi

Hierarchia

b Ps 8. 5. Ps 91.

11. Ps 10. 1. 20.

Ps. 104. 4. Ps

148. 2. Mat 4.

12. c. 13. 39. 49.

c. 18. 10. c. 14.

30 c. 25. 35.

Mat. 8. 38. Lu.

2. 15. c. 12. 18.

1. 15. 10. c. 16.

2. 1. c. 20. 36.

Rom. 8. 32. 1 Cor.

4. 5. c. 20. 35. c.

6. 3. 2 Thes. 1. 7.

1 Tim. 3. 16 c.

5. 21. Heb. 1. 4.

5. 7. 13. 14. c. 2.

2. 5. 16. c. 12. 22.

1 Pet. 1. 12. c. 3.

22. 2 Pet 2. 11.

Jud. 6. Rev. 5.

11. c. 2. 5. c. 7.

21. c. 8. 2. c. 12.

3.

c. 2 John 1. 3.

J. hn 1.

Finally, ( Whatever (a) Dionysius and others fancy to the contrary, of the different Orders and Degrees among Angels ) it is evident beyond contradiction, by all the Marginal (b) Texts of Scripture, that the Angels of God are all equal in order, power, dignity, office, degree, Ministry, none of them exercising any Dominion, Jurisdiction or Authority over another Angel, much lesse such Lordly power or authority, as our Archbishops and Bishops claim or use over other Ministers; And as that of Christ himself, Lu. 20. 36. Neither can they die any more, for THEY ARE EQUAL UNTO THE ANGELS, and are the children of God, and of the Resurrection; proves an equality or parity among the Angels themselves; and between Saints and Angels after the Resurrection: so these words of the Angel himself to St. John (c) an ELDER ) when he fell down at his feet to worship him; Rev. 19. 10. c. 20. 9: see thou do it not, for I AM THY FELLOW-SERVANT, and of THY BRETHREN THE PROPHETS, worship God, resolve; That Angels and Elders are Fellow-Servants and Equals, and therefore no ordination or worship is to be rendered by one of them to the other. Which compared with Mat. 18. 28, to

34. c. 24. 49. Col. 1. 7. c. 4. 7, 10. 2 Cor. 8. 29. Phil. 1. 23.

2 Thes.

2 Thes. 3. 2, 3. John 8. Rev. 6. 11. styling all Evangelists, Ministers and Preachers of the Gospel, Fellow-Servants, Fellow-workers, Fellow-belpers, &c. are an unanswerable evidence of the Parity, Equality of all Angels, Elders, Ministers, Bishops by Divine Institution; and utterly subverts the pretended Divine Lordly Hierarchy, Jurisdiction, and Superiority of Bishops over Ministers, from the Angels of the 7. Churches, founded in Rev. 1. 20. & c. 2. 1. As for the supposed Superiority and Authority of Bishops over other Elders and Ministers in the Primitive Church for 300. years or more after the Apostles, it was no other, no greater than the (d) Presidents in General, or National Councils, over the Councils themselves, and their respective Members, or of Prolocutors in our Convocations, of Speakers of the Lords or Commons Houses in Parliaments, of Chair-men in respective Committees, of Judges or Justices of Peace, who give the Charge or Judgement at Assises or Quarter Sessions, of Foremen of Grand-Juries, and Petty Juries, over the rest of the Convocations, Lords, Commons, Committees, Judges, Justices, and Jury-men; being nothing else but a priority of order, session, place, nomination, or direction, not of Jurisdiction, Power or Degree, for which there is no ground in Scripture or Antiquity.

Having thus through Gods assistance, briefly, clearly, and I hope irrefragably subverted the three main Pillars of our Lordly Bishops divine right of Superiority over other Ministers, and sole power of Ordination by Evangelical institution, (which \* Bishop Hall asserts to be inseparable to Episcopacy, that he would fain see where it can be shewed, That any extremity of necessity was ever acknowledged a warrant sufficient to others to ordain; ) I cannot but fore-see their near approaching downfall, unless they will henceforth renounce their pretended Papal claim of Episcopal Jurisdiction by a Divine Title, and betake themselves wholly and solely to the Kings Grace; deriving all their superior Jurisdiction in and over all other Ecclesiastical persons and causes only from the Kings special Grants and Commissions, and exercising it in his Royal name, style, right and authority, according

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d Quid est enim Episcopus nisi primus Presbyter? &c. Augustin, quest. ex utroque Test. mixtim qu. 100. See Ger-sonni Bucarus de Gubernatione Ecclesie: David. Blondelli Apolog. pro sententia Hieronymi, de Episcopis & Presbyteris, Mr. Rutherford's due Right of Presbyteries, Centur. Magd 1, 2, 3, 4. ch. 6. \* Episcopacy by Divine Right part 2. p. 91.

cording to the Statutes of 26 H. 8. c. 1. 37 H. 8. c. 17. 1 Ed. 6. c. 2. 1 Eliz. c. 1. 5 Eliz. c. 1. 8 Eliz. c. 1. and abandon all their injurious incroachments upon our Kings Prerogative, the Ministers and Peoples just Privileges, Liberties, Consciences; the only means to allay and silence all future Controversies of this nature, and to establish Peace and Unity in our Church. And seeing many of them have long since dishonoured and forsaken God, given over or much neglected the constant preaching of his Word, the chief part \* of their Spiritual Juncti<sup>o</sup>ns, banded themselves against his truth, Ministers, people, and the preaching of his Gospel, which they suppress and put down in all places; yea such is their desperate impiety, that whereas in all former times of Plagues and Pestilence, (yea in || 1 Iacobi & 1 Caroli) there hath been by publick authority a special day of fasting, prayer, preaching, and humiliation appointed every week, (especially in infected places) to divert Gods heavy judgements, as the chief antidote against all Plagues and judgements, a prescribed by God himself; yet now they are grown such open Fighters against God, Religion, the Spiritual, Temporal good and safety of the people, that to prevent the Plague, (as they pretend, but in truth to increase it more, and to suppress Preaching, Piety and Religion) they begin to put down all weekday Lectures, and Lordsday Sermons in the Afternoon, (as if Gods publick Ordinances and Service, the best remedy against, were a means to increase and spread, not stay the Plague) yea they debar (b) Ministers from using any Prayer at all after their Sermons, or any other Prayer before them, than what the 55. Canon prescribes, in which there is not a word of prayer against the Plague, Drought, Famine, Sword or Pestilence. By means whereof, and by inhibiting Ministers to reprove the people for their sins, which provoke Gods wrath and judgements at this present, to bring them to repentance for them by their preaching; or to pray against the Plague and other judgements of God, which now lye heavy upon the Kingdom, and these sins have occasioned; by hindring that publick weekly fasting, preaching, prayer, which God by his judgements

\* The Instit. of a Christian man. Ch of Orders, and Thomas Beacons Catech. f. 499. 500.

|| See the Fast-books then printed.

a Joel 2. 14, to 20. 4. 2. 1, to 28. I say 12. 12, 13, 14. Chron. 6, to 24. 10. 40. c. 7. 13, 14. 15. Zech. 2. 1, 2, 3. I say 10. Ezech. 9. 4. Mal. 3. 16, 17. Ezra 9. 4. 10.

b See Bishop Wrens Injunctions for Norwich, and his Visitation Articles, yet the Canon binds them not strictly to any form as the Words Or in this off. 3. declare.

judgements(c) now calls for at our hands; and \*countenancing all  
 prophane Revels, *Wakes, Churchales, Maygames, Dancing, Enter-*  
*ludes, Pastimes on the Lords day;* they have made not only the  
 Kingdom, but themselves especially, ripe for ruine. And  
 being now for these their atheistical godless practices, their  
 enmity to God, his truth, his faithfull Ministers and people,  
 their Lordliness, tyranny, pride, oppression, worldyness,  
 prophaneesse, and irreligion fallen under the very (d) ex-  
 ecration of God himself, and (e) the curses of his People,  
 who day and night cry for Vengeance against them as Gods sworn  
 and most professed open enemies, and having no divine founda-  
 tion, prop, or Pillar now left, wherewith to support their  
 tottering Thrones and Miters, needs must they shortly,  
 like that (f) High Priest Ely, fall from their high-towering  
 Seats backward, and so break their Necks, to the joy of all Gods  
 people, whom they now by their persecutions and inno-  
 vations so much oppress and offend; (g) Even so let all thine  
 enemies perish, O Lord; but let them that love thee, be as the Sun,  
 when it goeth forth in his might.

c Jer. 7. 16. c.  
 11. 14. c. 14.  
 11. c. 29. 7. c.  
 37. 3, 4. c. 42.  
 2. 4, 40. Jerh.  
 2. 17.  
 Isay 22. 12,  
 13.  
 \* See Canterbu-  
 ries Dom. p.  
 122, 1226,  
 504, 505, 505,  
 377. 378.  
 d Ps. 119. 21  
 Fulge 5. 23.  
 Mal. 2. 2. c.  
 3. 9. 1 Cor. 16.  
 21.  
 e Luke 18. 2, 10  
 30 Rev. 6. 9,  
 10. Ps. 18. 4. 5.  
 f 1 Sam. 4. 18.  
 g Judges 5. 31.

Bern. Homil. 1. *De laudibus Mariae Virginis* (write when he  
 was \* pressed to accept, and yet refused the Bishopricks  
 of Genoa, and Millain) *Erubescio superbe cinis; Deus se humi-*  
*liat, tu te exaltas? Deus se hominibus subdit, tu Dominari l.*  
*gestiens tuo te praeponis auctori. Quotiens, hominitus preesse*  
*desidero, totiens Deum meum praesire contendo, & tunc quae*  
*verè Dei sunt, non sapio.*

\* Cl. Espencam  
 Digres. in 1 Tim.  
 3. c. 6.

FINIS.



## ERRATA

Pray correct these Mistakes at the Press, p. 6. l. 21. r. *Fathers*. p. 16. l. 17. r. *Title*. p. 17. l. 4. r. *Bishop*. p. 23. l. 13. *Paul*, r. *Timothy*. p. 32. l. 11. r. *Davidis*. p. 38. l. 29. *but*. p. 48. l. 18. *Sons*. p. 53. l. 1. ordinary, r. *ordaining*. l. 11. r. *constitutions*. l. 34. r. *fidem*. p. 55. l. 27. r. *Law*. l. 32. others, r. *the other*. p. 57. l. 6. r. *either*. in l. 12. *they*. p. 60. l. 13. r. *solemnus*. p. 61. l. 15. *Al*. p. 64. l. 5. *dissonam*. l. 16. *Taborites*. p. 68. l. 30. r. 51. & 6 E. 6. c. 1. p. 72. l. 22. r. *Presbyters*. l. 38. *endeavour*. p. 73. l. 36. dele *who*. p. 74. l. 25. r. *Land*. p. 80. l. 35. *deprived*, r. *derived*. p. 91. l. 22. *Scotland*, r. *Ireland*. l. 28. *Juri*. p. 92. l. 17. *Monachorum*. l. 32. *incessu*. p. 93. l. 2. *deberent*. p. 93. l. 8. *Abbot*. p. 94. l. 12. *Wiclevis*. p. 101. l. 19. *Hereses*. p. 108. l. 2. dele *bath*, p. 110. l. 18. as, r. *are*.

Margin. p. 30. l. 6. *Hieronymi*, p. 49. l. 2. 1 E & c. r. 8 *Edin*. p. 53. l. 1. *codius*. r. *codicis*. l. 18. r. *clementis octavi*. l. 22. r. *Presbyteri*. p. 81. l. 12. 7, r. 26. p. 85. l. 14. *Minister*, r. *Monsters*. p. 92. l. 3. r. *Eremo*. l. 9. *Hieronymi*.

### Errata in the Epistles

P. 6. l. 3. read *Spicers*. l. 28. *Eucherius*. p. 7. l. 3. dele in l. 7. *Episcopari*. l. 9. gave, r. *give*. l. 24. *Semines*, r. *Senns*. p. 10. l. 11. r. *Carnotensis*. p. 23. l. 7. *kolols*, r. *kolis*. p. 24. l. 9. r. *but be*.

In the Margin. P. 2. l. 18. *desire*, r. *deslier*. p. 7. l. 4. r. *Edit. Pamellii*. l. 11. *Sonati*. r. *Socrates*. l. 18. r. *Nicephorum*. p. 9. l. 18. *Celacum*. p. 15. l. 3. *Heromanum*, r. *Hermannum*. p. 24. l. 11. *part*, r. *page*.

# An Exact CATALOGUE OF ALL

Printed Books and Papers  
OF VARIOUS SUBJECTS,

Written upon sundry Occasions  
By *William Prynne* Esq; a Bencher of the  
Honourable Society  
OF  
*LINCOLNS-INNE.*

Before,  
During, & His Imprisonments.  
Since,

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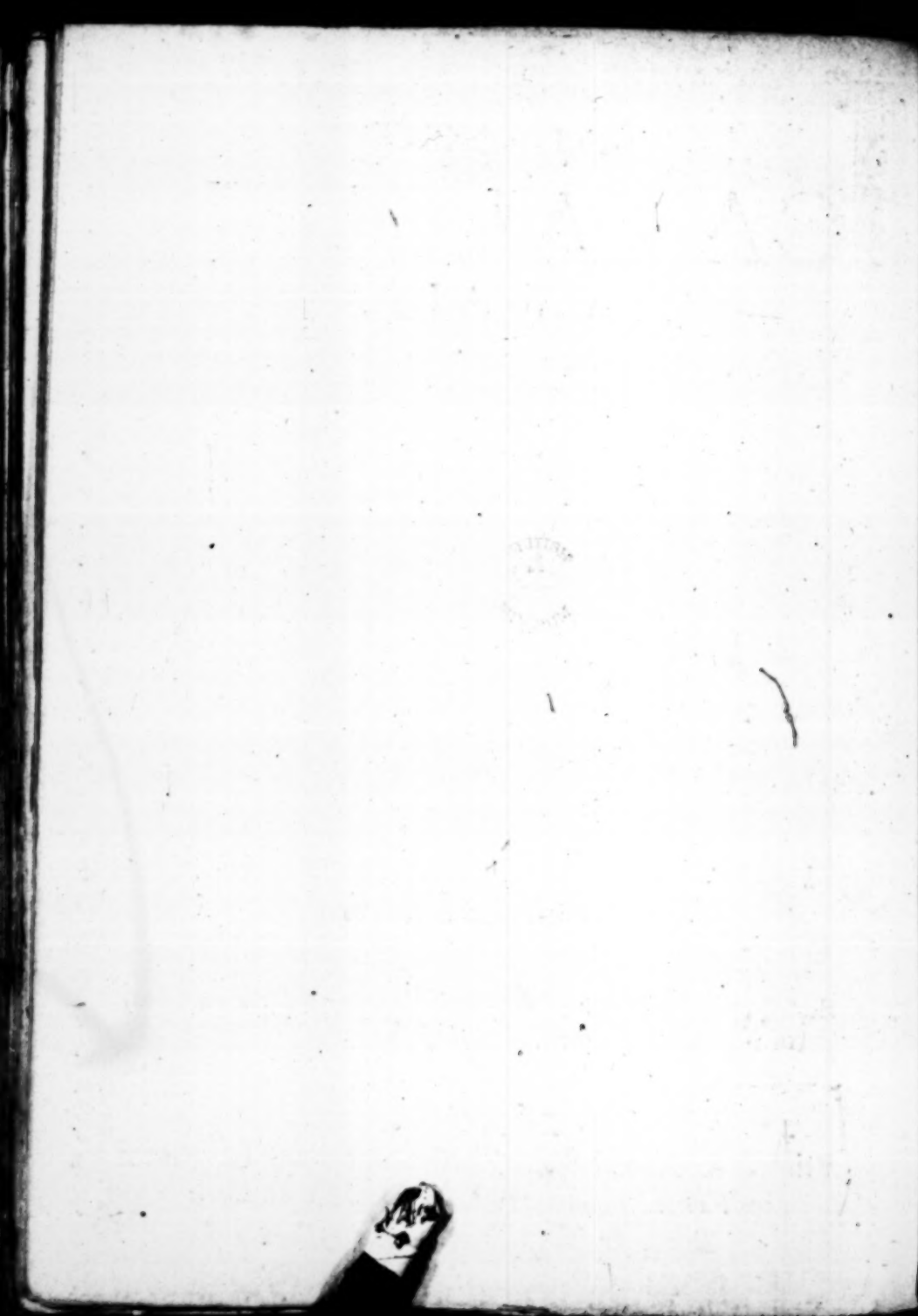
*Fucundi acti Labores.*

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Eccles. 12. 12. *Of making many Books there is no end, and much study  
(or reading) is a wearisomnesse to the flesh.*

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LONDON,  
Printed for Michael Sparke, Senior. 1643. and Re-printed  
for Edward Thomas, at the Adam and Eve in Little  
Britain, by T. Childe, and L. Parry. 1660. 8c 10 6: 11





## The Stationer to the Reader.

Reader,

**I** Have with much importunity (after many denials) obtained and published a perfect Catalogue of all Printed Books and Papers of Several Subjects, Kinds (besides many other Treatises yet Unpublished) written by William Prynne of Lincolns-Inne, Esquire; not out of any vain glorious Ostentation of the Authors indefatigable industry, and manifold good services to this Church, Kingdom, Parliaments, and our Kings themselves (whose Rights and Liberties he hath alwaies Vindicated, upon every Emergent occasion, against all Opposites and Underminers, to the losse of his own Liberty, Estate, and Hazard of his Life, without the least thought of recompence or reward) but for these two principall Reasons.

First, To free the Author from those old & new Spurious Impostures which have been injuriously  
A 2 fathered

fathered on him by Walker the Ironmonger, Saunderson, and sundry other Imposters, to his Dishonor, and the Readers Delusion.

Secondly, To prevent all Imperfect Catalogues, and to discover what Copies of his have been published by Erronious Manuscripts, varying from the Original, without his knowledge, (by some who aimed more at their own private benefit, then the publick) his only end in compiling all these ensuing Treatises, being only Gods glory, the publick good of our Church, State, King, Kingdom, and preservation of our Religion, Laws, Liberties, Properties, Government and Parliaments Privileges, against all Underminers of them by force or fraud, not any private gain, he freely giving his Copies to those who Printed them; and disbursing above one hundred pounds out of his own purse, to publish and disperse sundry of these Treatises and Papers for His Majesties and the Parliaments service, and his Countries publick good, when none durst undertake to print them, for fear of utter ruine, by Usurping, Arbitrary, tyrannical Civil and Military powers. If thou reap any Information, Consolation, Reformation or Edification by any of these Publications, let the Author enjoy thy Prayers and just Respects, and his Stationer thy Custom.





AN EXACT Catalogue of all Printed  
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of *Lincolns Inne Esq;* before, during,  
since his Imprisonments.

[ Books Written and Printed before his first Imprisonment,  
Febr. 1. 1632. ]

1. **T**He perpetuity of a Regenerate mans Estate, against the  
Saints total and final Apostacy: Twice Printed for  
*Mich. Sparke, London 1627.*

2. *Healtis-sicknesse*, against the common abuse of drinking  
and pledging *Healtis*, and odious sin of *Drunkenness*, Dedicat-  
ed to King **CHARLES**, Twice Printed, *London 1628*

3. *The Un-loveliness of Love-locks and Long (womanish)*  
*hair*, *London 1628.*

4. *A brief Survey and Censure of Master Cozens his conceiving*  
*Devotions*, *London 1628.* Twice Printed.

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ther with *An Appendix*, concerning *Bowing at the Name of Jesus*,  
proving it no duty of, nor warranted by the text of *Phil. 2.*  
9, 10. Printed at the end thereof in the second Edition.

6. *God no Impettor, nor Deluder*, *London 1630.* Twice Printed.

7. *Lame-Girls his Haulings*, together with *An Appendix*,  
concerning the *Pepish Original and Progresse of bowing at the Name*  
*of Jesus*, *London 1631.* Twice Printed.

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tolerable mischiefs, and abuses of *Common Playes* and *Play-*  
*houses*, *London 1633.* For this he was imprisoned and grie-  
vously censured, though Licensed by Authority: But his Cen-  
sure

sure afterwards Repealed as Causelesse, Groundlesse, Illegal, Unjust, by both Houses of Parliament, and Playes and Play-houses suppressed.

[ Books written during his Imprisonment in the Tower of London. ]

9. *Appendix, Supplementum, & Epilogus, ad Flagellum Pontificis*, touching the parity of Bishops and Presbyters *Jure divino*, Anno 1635.

10. *A Breviate of the Prelates intollerable Usurpations, and Encroachments, upon the Kings Prerogatives, and Subjects Liberties*, with an Appendix to it, Anno 1635.

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18. *A Quench-Cole*, with an Appendix to it, in Answer to *A Cule from the Altar*, and other Pamphlets, touching Altars, and Bowing to, or towards them, Anno 1637.

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152. The

152. *The Privileges of Parliament*, which the Members, Army, and this Kingdom, have taken the Protestation and Covenant to maintain, 5 January 1659.

153. A Copy of the *Presentment and Indictment* found and exhibited by the *Grand Jury* of *Middlesex*, on the last day of *Hilary Term*, 1659. against Col. *Matthew Alured*, Col. *John Okey* and others, for assaulting and keeping Sir *Gilbert Gerrard* (and other Members) by force of Arms out of the *Commons House* of Parliament, on the 27. day of *December* 1659. Printed for *Edward Thomas*, 1660.

154. *Three Seasonable Quæres* proposed to all those Cities, Counties and Boroughs, whose respective Citizens, Knights and Burgesses have been forcibly excluded, unjustly ejected, and disabled to sit in the *Commons House* by those now acting at *Westminster*, Printed for *Edward Thomas*, 1660.

155. The humble Petition and Adresse of the Sea-men, and Water-men in and about the City of *London*, to the Lord Mayor, Aldermen, and Commons of the City of *London*, in Common-council Assembled, for a free and legal Parliament, &c. 1660.

156. *Seasonable and Healing Instructions*, humbly tendered to the Freeholders, Citizens and Burgesses of *England* and *Wales*, to be seriously recommended by them to their respective Knights, Citizens and Burgesses, elected and to be elected for the next Parliament, April 25. 1660.

157. The Second part of a brief Register, Kalendar and Survey, of the several kinds of Parliamentary Writs, (relating to the House of Commons) *London* 1660.

158. *Bathonia Rediviva*, The humble Adresse of the Mayor, Aldermen, and Citizens of the City of *BATH*, to the Kings most Excellent Majestie, presented by Mr. *Pryorne* 16 June 1660. Printed for *Edward Thomas*.

159. The first part of the Signal Loyalty of Gods true Saints and pious Christians (as likewise of Pagans) towards their KINGS, both before and under the Law and Gospel, expressed in and by their constant publick Prayers, Supplications, Intercessions, Thanksgivings for them, *London* 1660.

160. The second part thereof, together with the various  
C Forms

Forms of Prayers, Supplications, Votes, Acclamations, Ceremonies and Solemnities used at the Coronations of Emperors and Kings, especially of the Kings of *England* and *Scotland*. Dedicated to KING CHARLES THE SECOND, (whom God long preserve in all felicity and glory, to be a tender nursing-father to our Churches, Nations, Kingdoms, for their publick wellfare, safety, settlement, prosperity, and restitution, establishment of their just Laws and Liberties ) Printed for *Edward Thomas, London 1660.*

*Deo, Ecclesie, Patrie, Reipublice, Parliamentis,  
Legibus, Regibus, Proceribus, Omnibus vixit.*

*FINIS.*

12 3  
4  
A SEASONABLE  
VINDICATION  
OF THE

*Supream Authority and Jurisdiction*  
OF  
CHRISTIAN KINGS,  
LORDS, PARLIAMENTS,

As well over the Possessions, as Persons of Delinquent  
Prelates and Churchmen;

OR,  
An Antient Disputation of the famous Bohemian  
Martyr *John Hus*, in justification of *John Wickliffe's* 17.  
Article; Proving by 43. Arguments taken out of Fathers,  
Canonists, School-men, the Supream Authority and Jurisdiction  
of Princes, Parliaments, temporal Lords, and other Lay-men,  
(who have endowed the Church with Temporalities) to take  
away and alien the Temporal Lands and Possessions of Delinquent  
Bishops, Abbots and Church-men, by way of medicine or punish-  
ment, without any Sacrilege, Impiety or Injustice.

Transcribed out of the printed Works of *John Hus*, and  
Mr. *John Fox* his Acts and Monuments printed  
London 1641. Vol. I. p. 585, &c.

With an Additional Appendix thereunto of Proofs, and Dome-  
stic Presidents in all ages, usefull for present and future times.

By *William Prynne* Esq; a Bencher of *Lincolns Inne*.

Acts 1. 20. Let his habitation be desolate and no man dwell therein  
and his Bishoprick let another take.

Bernard. De Consideratione ad Eugenium. l. 3. Parvi deſectique  
animi eſt de Subditis non profeſſum querere Subditorum, ſed  
queſtum propriū, in ſummo præſertim Pontifice nihil turpius.

London, Printed by T. Childe, and L. Parry, and are to be ſold by  
Edward Thomas at the Adam and Eve in Little Britain, 1660.



\*\*\*\*\*





To the most *Illustrious*

MONARCH  
Charles the II.

BY THE

*Singular Grace, and Wonder-working Providence*  
of Almighty God, of *England, Scotland, France*  
and *Ireland* KING, Defender of the true  
*Christian Faith*; and *Supreme Governor* over all  
*Ecclesiastical Persons*, as well as *Temporal*,  
throughout his Dominions.

Most Gracious Sovereign,

**I** *Humbly crave license to prostrate at your*  
*Royal feet, a learned Disputation of the*  
*famous Bohemian Martyr John Hus, in*  
*defence of our renowned John Wickliffe*  
*17. Article; largely evidencing the Supreme Au-*  
*thority of Christian Kings, and Temporal*  
*Lords, over the Temporalities, and Persons of*  
*Delinquent Prelates and Churchmen, backed*  
\* *with*

## The Epistle Dedicatory.

with an Additional Appendix, (hastily compiled in the midst of my other distracting publike Employments in few bours space,) not unreasonable, or unworthy publike Consideration, in relation to ancient and late alienations of Abbots, Bishops. Cathedral lands, now under your Majesties and your Parliaments Deliberation, in order to their Purchasers satisfaction, for the prevention of future Animosities, suits, & establishment of Cordial Unity, Amity between all Your Subjects, after their many years sad Intestine bloody Schisms and Discords.

\* Quem dabis  
mhi de nu-  
mero Episco-  
porū, qui non  
plus invigilec  
subditorū  
evacuandis  
marsupiiis,  
quam vitis  
extirpandis?  
Ubi est qui  
orando flec-  
tat iram? Ubi  
est qui præ-  
dicet annum  
acceptibilem  
Domino?  
Pauci admo-  
dum sunt, qui

non quæ sua sunt querunt. Diligunt munera; nec possint pariter deligere Chri-  
stuni, qui a manus dederunt mammonæ. Bernard. Sermo 77. super Cantica.

The sole Occasion of this Publication, was the many late Petitions of Purchasers, and others complaining of some \* Bishops, & Churchmens covetoulness, or averseness to give them such competent satisfaction for their Purchases, by new Leases or otherwise, as Your Majesties Royal Declarations, the Commons-House Votes, and Your Noble Generals Engagements, (in order to Your Highnesse most joyfull, peaceable Restitution to Your Throne) induced them to expect; and of their violent, or vexatious proce-

dings,

## The Epistle Dedicatory.

dings, contrary to Your Gracious Proclamation, and Commission. The principal design of it is, to Vindicate Your Majesties ancient Sovereign Jurisdiction, with the Legal power of your Parliaments & temporal Lords, over the Possessions and Persons of the greatest Prelates, in cases of **Delinquency, War, or Publike Necessity**; and the Lawfulness of seising, alienating their Temporalties, imprisoning, banishing, executing their persons for Criminal Offences, and Contempts (of which they have been frequently guilty) without any **Sacrilege** or **Impiety**. The contemplation whereof (I presume) will henceforth perpetually bind them to their good behaviours, both towards Your Majesty, your Parliaments, and People; and engage them to a charitable, sober, religious use of all their Temporal endowments, to a most heavenly, humble, world-contemning Conversation, & diligent faithfull discharge of their Episcopal function, by <sup>a</sup> daily constant preaching, fasting, praying, and administration of the Sacraments to the Souls committed to their pastoral charge; and to an *emulous* imitation of our pious, primitive Archbishops and Bishops,

Wilfrid,

|| See *Grotius*  
*de Jure Belli*  
l. 3. c. 10.

<sup>a</sup> Acts 5. 42.  
c. 20. 21. 28.  
1 Cor. 9. 14.  
to 24. 2 Tim.  
4. 1. 2. Rom.  
15. 18. 19. 20.  
Mar. 16. 16.

## The Epistle Dedicatory.

<sup>a</sup> Eccles Hist  
Gentis Ang-  
lorum, l. 3. c.  
4. 28. l. 4. c. 3.  
<sup>b</sup> Actus Pon-  
tificum Cant.  
col. 1636;  
1637.

Wilfrid, Aydan, Ceadda and others, of whom

<sup>a</sup> Venerable Beda, and <sup>b</sup> Gervasius Dorober-  
nensis render us this account: **Non Equi-  
tando, sed pedibus ambulando, ver-  
bum Dei instantissime prædicabant.**

Tota tunc fuit sollicitudo Doctoribus illis  
Deo servire; non seculo; tota cura  
cordis excolendi non ventris. Nulla  
causa fuit sacerdotibus Dei vicis adeundi,  
nisi ut prædicarent, vel baptizarent,  
vel animas curarent. Cuncta quæ sibi  
à Regibus vel divitibus seculi donabantur,  
mox pauperibus qui occurrerent erogare  
gaudebant. In tantum erant ab omni peste  
Avaritiæ castigati ut nemo territoria  
vel possessiones ad construenda Mo-  
nasteria à potestatibus seculi, nisi co-  
actus acceperet. *All their Oblations and re-*

<sup>a</sup> Beda Eccles.  
Hist. l. 1. c.  
27. Spelman.  
Concil. p. 96.  
Surius Con-  
cil. Tom. 1.  
p. 359.

*venues were* <sup>a</sup> equally divided into 4. parts.  
*The 1. for the sustentation of the Bishop and  
his family, not in a pompous Lordly splen-  
dor, but sober and Christian hospitality; The  
2. for the maintenance of his Clergy or Chap-  
ter; The 3. for the relief of the Poor; The  
4. for the repair of Churches: and if any sur-  
plusage*



## The Epistle Dedicatory.

pluſage remained, it was beſtowed in alms and other pious uſes; not ſpent in Luxury or worldly pomp. No part of it was treaſured up in the Biſhops own-purſe to enrich himſelf, or Leaſed to, or beſtowed on his wife, children, kindred, ſervants, or Courtiers as in later ages, (as real<sup>d</sup> Sacrilege as any now declaimed againſt.) Their Angelical and Evangelical Converſations, purchaſed them ſuch veneration and high eſteem among all ſorts of people, \* Ut ubicunque Clericus aliquis adveniret gaudenter ab omnibus, tanquam Dei famulus exciperetur. Etiam ſi in itinere pergens inveniretur, occurrebant, & flexa cervice vel manu ſignari, vel ore illius ſe benedici gaudebant; verbis quoque horum exhortatoriis diligenter auditum præbebant. Et ſi quis Sacerdotum in vicum fortè deveniret, mox congregati in unum vicani, Verbum vitæ ab illo expetere, et operibus implere curabant. Such an Episcopal life as theſe then led in our Biſhops and Clergy now (without future conteſts, † which of them ſhall be the Greateſt, Riccheſt, Higheſt, but beſt, holyeſt, humbleſt) would ſpeedily reconcile both them, their Purchaſors and Opponents, yea produce ſuch

<sup>d</sup> Spalato de  
Repub. & ccl.  
l. 9 c. 7. 2.

36. Bernard  
ſuper Cantica  
Sermo 77. &  
Goncio ad  
clerum in  
concilio Rhe-  
menſi.

<sup>e</sup> Ceryaſius  
Dorob. actus  
Pontif. Cant.  
col. 1636,  
1637. & Be-  
da.

<sup>f</sup> Lu. 22, 24.  
25, 26.

Vides omnem  
eccleſiaſticum  
zelum fervere  
ſola pro digni-  
tate tuenda?

Honori totum  
datur, ſancti-  
tati nihil

aut parum,  
Bern. de  
confid. ad  
Eugenium.  
l. 4 c. 2.

## The Epistle Dedicatory.

g 1 Tim. 2. 1,  
2, 3.

*such a reverend estimation and entertainment of their Persons and Ministry in the Laity, as Your Majesty by your most pious Declarations, Proclamations, Speeches, and unwearied Endeavours have exhorted, and conjured them unto; that so all your Subjects<sup>a</sup> may henceforth live a quiet and peaceable life in all godlinesse and honesty, under Your most just and gracious Government; Which as it ought to be their daily prayer, so it is their bounden duty, and will be the only means of their future felicity.*

h Deut. 33.  
26, 27.

*Let those<sup>a</sup> everlasting Arms of the Eternal God, riding upon the heavens for Your help, which have so miraculously protected, supported, restored Your Royal Majesty to Your Kingdoms, and thrust out the Enemy from before You, without sword or spear, for ever embrace, defend, preserve Your Sacred Person in perfect health and safety, to reign over them in all Prosperity, Tranquillity, Felicity and Glory, till extreme old age (and no other casualty) shall translate You from a temporal to an eternal Crown in the Highest Heavens; Which hath been, is, and alwayes shall be the daily Prayer of*

From my Study in  
Lincolns Inne,  
Novem. 24. 1660.

Your Majesties dutifull  
and Loyal Subject,  
WILLIAM PRYNNE.

An *Ancient Plea* in Justification of  
the late taking away, and Sales of  
Cathedral-lands, &c.

**I**N the year of our Lord 1378. [a] *John Wickliffe* in the University of Oxford in his Sermons and Writings publickly asserted,  
That the Lords temporal, may lawfully and meritoriously take away their Temporalties from the Churchmen offending habitually.

a *John Fox*  
Acts & Monu-  
ments, London  
1641. Vol. 1.  
p. 563, 564,  
565, 566, 587.

That if any temporal Lord do know the Church so offending, he is bound under pain of damnation to take the Temporalties from the same.

That it is lawfull for Kings, in causes licensed by the Law, to take away the Temporalties from the Spirituality sinning habitualiter, that is, which continue in the customs of sin, and will not amend.

That whether they be temporal Lords, or any other men whatsoever they be, which have endowed the Church with Temporalties, it is lawfull for them to take away the same Temporalties, as it were by way of medicine, to avoid sin, notwithstanding any Excommunication or other Ecclesiastical Censure; for so much as they are not given but under a condition.

The Bishops of England, conceiving their Great Lordly Manors, and Temporalties to be much endangered by these Positions of *Wickliffe*, drew up these and other Positions of  
his

his into *Articles* of complaint against him, and sent them diligently to *Pope Gregory* the XI. at *Rome*, with other *Articles* of a different nature to the Number of 18. where they were condemned for heretical and erroneous by 23. Cardinals. Hereupon *Pope Gregory* sent his *Bulls* to the *Chancellor* & *Univerſitie* of *Oxford*, *King Richard* the 2d. and the *Archbp. of Cant.* to apprehend, imprison and persecute *Wickliff*, who was thereupon summoned to appear before a certain Convocation of *Bishops* at the *Archbishops* Palace in *Lambeth*; where he justified these Positions by reason, Scripture, Canon and *Civil Law*. After *Wickliff*'s death, 45 *Articles* being exhibited against him in the *Council of Conſtance*, and these 3. amongst the rest.

That to enrich the Clergy was against the rule of Christ.

That the Pope with all his Clergy having those possessions as they have, be b reticks in so having; and the secular powers in so suffering them do not well.

That the Emperor and secular Lords be seduced which so enrich the Church with an ple possessions.

Thereupon *John Hus* a most learned pious *Bohemian* Divine, particularly justified these Positions of his amongst others, against the censure of the Pope and *Council of Conſtance*, before the whole *Univerſitie* of *Prague* in *Charls* Colledge, in a particular Treatise, *De ablatiōe bonorum temporalium a Clericis delinquentibus*, printed at large in his *Works* in *Latine*, *Norem.* 1558. pt. 1, &c. For the most part translated into English by *Mr. John Fox*, in his *Acts and Monuments* *London* 1641. Vol. 1. p. 595. Which Book all *Archbishops*, *Bishops*, *Deans*, *Archdeacons*, and *Canons Residentiaries*, were bound to have in their *Cathedrals*, *Halls* and *Great Chambers*, that it might be publickly read by their *Servants* and *Strangers*, by the *Canons* made in the *Provincial Synod of London*, *Anno* 1571. p. 5, 6, 7. whereby this Doctrine of *Wickliff* and *Hus* is not only tolerated, but justified by them, as orthodox, and no wayes sacrilegious or heterodox, as some now repute it.

\* The second Disputation in the University of Prague, upon the seventeenth Article of John Wickliffe, most fruitfull to be read; proving by 25 Reasons out of the Scriptures, *How* that Princes and Lords Temporal have lawfull Authority and Jurisdiction over the Spirituality & Churchmen, both in taking from them their Temporalities, and correcting their Doings and Deeds.

\* For Alls & Monuments, Vol. I. p. 595. &c.

**T**O the honour of almighty God, and of our Lord Jesus Christ, both for the trying out of truth, and the profit of holy mother the Church, according to the congregation of our University of Prague, which, avoiding alwaies to do that which shall be prejudicial to the truth, hath deferred to give their consent unto the condemnation of the forty five Articles, wishing even unto this present sufficient probation to be given of the condemnation of the said Articles; and particularly of every one of them. Whereupon the said University doth alwaies require due proof of the same, forsomuch as Pope Damasus in his canon distinction sixtie eight chapter, Chorepiscopi, saith thus; That it is necessariethat whatsoever thing standeth not by due reason should be rooted out. Whereby it appeareth, that the condemnation of the five and forty Articles, if it stand not with proof and sufficient demonstration for every Article, is necessary to be rooted out.

But if any man will object and say, that to require a reason of every thing, is to derogate from Gods divine power. Unto this answer Master William doth answer himself in his Philosophy, the first book, almost at the end; where he intreating of the place, in the second Chapter of Genesis, God made man of the slime of the earth, &c. hath these words; For in what point (say we) are we contrary to the holy Scriptures, if we seek by reason to declare wherefore any thing is done, which is said in the Scriptures to be done? For if that a wise man should say that a thing is done, and do not declare how it is done, and another man speaketh the very self-same thing, and declareth



*An allegory upon  
the Paschal  
lamb.*

reth how it is done, what contrariety is there? But for so much as they themselves know not the force of nature, to the intent that they might have all men partakers with them of their ignorance, they would have no man to inquire it out. But they would have us believe as ignorant people, neither to seek any reason of our beleeve, that the propheticie might be fulfilled; *Such as the people is, such shall be the priest.* But we truly do say, that in all things a reason is to be sought, if it may by any means be found. But if that any man do stay at any thing which the Scriptures doth affirm, let him commit the same unto Faith, and unto the Holy Ghost. For *Moses saith, If the lamb cannot be eaten, let it not be by and by consumed in the fire, but let him first call his neighbour which dwelleth next house unto him; and if they also be not sufficient to eat the lamb, then let it be burned in the fire.* So likewise, when as we goe about to seek any thing as touching the Godhead, and that we be not able of our selves to comprehend the same, let us call our neighbour which dwelleth next house unto us; that is to say, let us seek out such a one as dwelleth in the same Catholick faith with us; and if then neither we, neither yet he be able to comprehend the same, let it then be burned with the fire of faith.

But these men, albeit they have many neighbours dwelling near unto them, yet for very pride they will not call any man unto them, chusing rather to continue still ignorant, then to ask any question. And if they do know any man to enquire for his neighbour in such case, by and by they cry out upon him as an heretick; presuming more upon their own heads, than having confidence in their wisdom. But I exhort you to give no credit unto their outward appearance, for already it is verified in them, which the Satyrical Poet saith; No credit is to be given unto the outward shew: for which of them all is it that doth not abound with most shamefull and detestable vices? And in another place he saith; They are very daintie of their speech, and have great desire to keep silence. And thus much hath Mr. *Wilhelmus*. Let all such hear

hear whom this parable doth touch: for I with the rest of the Masters, Bachelors and Students of our University, considering how hard a matter the condemnation of the forty five Articles of *Wickliff*, without reason, is, and how grievous a thing it were if we should thereunto consent, doe call together my neighbours, the Doctors of this Universitie, and all others which would object any thing against the same, that we might presently finde out the reason of the condemnation of this article, concerning the taking away the temporalities from the Clergie.

Notwithstanding I doe professe that it is not my intent, like as it is not the meaning of the Universitie to perswade, that Princes or secular Lords should take away the goods from the clergie when they would, or how they would. and convert them to what use they list. But our whole intent is, diligently to search out whether this Article, as touching the taking away of temporalities from the Clergie, may have in it any true sense, whereby it may be defended without reproof. Wherefore this Article, being the seventeenth in the number of the forty five is, propounded under this form: The Lords temporal may at their own will and pleasure, take away the temporal goods from the Clergie, if they doe offend, and therein continue. It is thus proved: The Kings of the Old Testament took away the temporal goods at Gods commandment from the Clergie; that is to say, from the Priests offending. Therefore the Kings of the New Testament, at Gods commandment, may do the like, when as the Priests of the new law do offend. The consequence dependeth upon a similitude. And the antecedent is evident. First, it is proved by *Solomon* in the 3. of the *Kings*, 2. chapter, which *Solomon* deposed *Abiathar* the high Priest, because he had taken part with *Adonijah* the brother of *Solomon* to make him King, without the advice either of *David*, or of *Solomon* himself, which ought to reign, and set up *Sadoe* the Priest in the place of *Abiathar*, because he had not consented with *Abiathar* unto *Adonijah*, as it is written in the 3. book of *Kings*, 1. chapter, where it is said, *Adonijah*, the

*A Protestation,*  
whereby he giveth light unto the Reader, how the proposition aforesaid is to be understood, and addeth, that the goods of the clergie are not utterly to be taken away, but in case they doe abuse the same.

son

son of *Agibe*, exalted himself, and said, I will reign: and made unto himself chariots and horsemen, and forty men which should run before him: neither did his father rebuke him at any time, saying, Wherefore hast thou done this? For he was very comely, being second son, next to *Asolon*, and his talk was with *Joub* the son of *Savira*, and *Abiathar* the Priest, which took part with *Adonias*. But *Sadoc* the Priest, and *Benaias* the son of *Joiada*, and *Nathan* the Prophet, and *Semei*, and *Seretbi*, and *Fetethi*, and all the power of *Dauids* host, were not on *Adonias* part.

This was the cause of the deposing of *Abiathar*, because he took part with *Adonias*, that he should be King against *Solomon* the eldest Son of King *David*: wherefore it is written in the third book, and second chapter of the Kings; The King said unto *Abiathar* the Priest, Goe your wayes unto Anathoth thine own field, for thou art a man of death; but this day I will not slay thee, because thou hast carried the Ark of the Lord before my father *David*, and didst labour in all things wherein my father laboured. Then did *Solomon* cast out *Abiathar*, that he should be no more the Priest of the Lord; that the word of the Lord might be fulfilled, which he spake upon the house of *Elia* in *Silo*.

Behold, the most prudent King *Solomon*, according to the wisdom which was given him of God, did exercise his power upon the said Priest, putting him out of his priesthood, and setting in his place *Sadoc* the Priest. This was a greater matter than to take away the temporalties. If then in the Law of Christ, which now reigneth over us, a Bishop should likewise rebell against the true heir of the kingdom, willing to set up another for King; why should not the King or his heir have power, in like case, to take away the temporalties from him so offending?

2. Item, it is also evident by the King *Nabuchodonozor*, which had power given him of God to lead away the children of *Israel*, with their Priests and Levites, into the captivity of *Babylon*, as it is written 4 book of the Kings, 25 chapter.

3. Item, it is read in the 4. book of Kings, and 12. chapt. how

how that *Jos* the most godly King of *Juda*, according to the wisdom which God had granted him, took away all the consecrate vessels which *Josaphat*, *Jeram*, and *Ochozias*, his fore-fathers Kings of *Juda* had consecrated, and those which he himself had offered, and all the treasure that could be found in the temple of the Lord, and in the Kings Palace, and sent it unto *Azibhel* King of *Syria*, and he departed from *Jerusalem*. Mark how this most holy King exercised his power, not only in taking away the temporalities of the Priests, but also those things which were consecrate in the Temple of the Lord, to procure unto the Commonwealth, the benefit of peace.

*Jos.*

Item, in the 4. book, and 18. chapter of the *Kings*, it is written, how that the holy King *Ezechias* took all the treasure that was found in the house of the Lord, and in the Kings treasury, and brake down the Pillars of the Temple of the Lord, and all the plates of gold which he himself had fastned thereupon, and gave them unto the King of the *Assyrians*; yet was he not rebuked of the Lord therefore, as he was for his other sins, as it appeareth in the 21. book of *Kings* 18. chapter. Forasmuch then as in time of necessity, all things ought to be in common unto Christians, it followeth, that the secular Lords in case of necessity, and in many other common cases, may lawfully take away the moveable goods from the Clergy, when they do offend.

4.  
*Ezechias.*

Item, it is also read in the 14. of *St. Matthew*, that the Disciples of *Jesus*, to slak their hunger, upon the Sabbath day pulled the ears of corn, and did eat them, and the Pharisees rebuked them therefore; unto whom Christ answered, *Have ye not read what David did when he was hungry, and those that were with him: how he entred into the house of the Lord, and did eat the shew bread, which it was not lawfull for him, neither for them that were with him to eat, but only for the Priests?* This story is written in the first Book of the *Kings*, and 21. chapter. And the commandement in the 12. chapter of *Deuteronomy*. Whereby it appeareth, that it is lawfull

5.

*David.*

*Case of necessity.*

B

in

in time of necessity to use any thing, be it never so much consecrate. Otherwise children by giving their moveables to the consecration of any Temple, should not be bound to help their parents; which is contrary and against the Gospel of St. *Matthew* in the 16. chapt. whereas our Saviour sharply rebuked the Pharisees, that for their own traditions they did transgresse the commandement of God.

6.  
*Titus and Vespasian,*

Item, *Titus* and *Vespasian* secular Princes, had power given them of God, twenty four years after the Lords ascension, to take away the Temporalities from the Priests which had offended against the Lords holy one, and thereby also bereft them of their lives: and it seemeth unto many, they did and might worthily do the same according to Gods good will and pleasure. Then forsomuch as our Priests in these daies may transgresse and offend as much, and rather more against the Lords anointed, it followeth, that by the pleasure of God, the secular Lords may likewise punish them for their offence.

7.  
*The example of  
Christ paying of  
tribute.*

*St. Ambrose his  
mind.*

Our Saviour being King of kings, and high Bishop, with his Disciples, did give tribute unto *Cesar*, as it appeareth in the 17. chapt. of St. *Matthews* Gospel, and commanded the Scribes and Pharisees to give the like unto *Cesar*, St. *Matthew* 22. Whereby he gave example unto all Priests that would come after him to render tribute unto their Kings: whereupon blessed St. *Ambrose* in his 4. book upon these words in the 5. of St. *Luke*, (*Cast out your nets*) writeth thus: There is another kind of fishing amongst the Apostles, after which manner the Lord commanded *Peter* only to fish, saying, Cast out thy hook, and that fish which cometh first up, take him. And then unto the purpose he saith; It is truly a great and spiritual document, whereby all Christian men are taught, that they ought to be subject unto the higher powers, and that no man ought to think that the Laws of a King here on earth are to be broken. For if the Son of God did pay tribute, who art thou so great a man, that thinkest thou oughtest not



not to pay tribute? He payed tribute which had no possessions; and thou which daily seekest after the lucre of the world, why dost thou not acknowledge the obedience and duty of the world? Why dost thou through the arrogancy of thy mind exalt thyself above the world, when as, through thine own miserable covetousnesse, thou art subject unto the world? Thus writeth St. Ambrose, and it is put in the 11. caus. qu. 1. *Magnum quidem*. He also writeth upon these words in Luke 20. *Shew me a penny, whose Image hath it?* if Christ had not the Image of Caesar, why did he pay any tribute? He gave it not of his own, but rendred unto the world, that which was the worlds: and if thou wilt not be in danger of Caesar, possesse not those things which are the worlds; for if thou hast riches thou art in danger of Caesar.

Christ commanded tribute to be paid unto the Emperor.

Wherefore if thou wilt owe nothing unto any earthly King, forsake all those things, and follow Christ. If then all Ecclesiastical Ministers, having riches, ought to be under the subjection of Kings, and give unto them tribute; it followeth that Kings may lawfully, by the authority which is given them, take away their temporalities from them.

Hereupon St. Paul, acknowledging himself to be under the Jurisdiction of the Emperor, appealed unto Caesar, as it appeareth, *Acts 25*.

8.

I stand, saith he, at Caesars Judgement seat, there I ought to be judged. Whereupon in the 8. Distinction, chapter *Quo iure*. St. Ambrose allegeth, that all things are lawfull unto the Emperor, and all things under his power. For the Confirmation whereof it is said, *Daniel 2*. chapters *The God of heaven hath given unto thee a Kingdom, Strength, Empire, and Glory, and all places wherein the children of men do dwell, and hath given into thy power the beasts of the field, and fowles of the air, and set all things under thy subjection*.

Paul appealed to the Emperor. St. Ambrose there in the 8. distinction. Daniel 2.

Also in the 11. question and 11. he saith; if the Emperor require tribute, we do not deny that the Church shall pay tribute; if the Emperor have need of our lands, he hath power

9.

to challenge them, let him take them, if he will; I do not give them unto the Emperor, neither do I deny them. This writeth St. Ambrose, expressly declaring that the secular Lord hath power at his pleasure to take away the Lands of the Church; and so consequently the secular Lords have power at their own pleasures to take away the Temporal goods from the Ecclesiastical Ministers, when they do offend.

10.  
St. Augustine.

Item, St. Augustine writeth; If thou saiest, what have we to do with the Emperor? But now as I said, we speak of mans Law. The Apostles would be obedient unto Kings, and honour them, saying, Reverence your Kings; and do not say, what have I to do with the King? What hast thou then to do with possessions? Ey the Kings Law thy possessions are possessed. Thou hast said, what have I to do with the King? but do not say, what have thy possessions to do with the King? For then hast thou renounced the Laws of men, whereby thou diddest possesse thy Lands. Thus writeth St. Augustine in his 8. distinction, by whose words it is manifest, that the King hath power over the Church goods, and consequently may take them away from the Clergy, transgressing or offending.

11.  
Magistrates,  
keepers of both  
Laws.

The duty of  
Kings to punish  
the Clergy.

Item, in his three and thirtieth Epistle unto Boniface, he saith, *What sober man will say unto our Kings, Care not you in your Kingdom, by whom the Church of the Lord is maintained, or by whom it is oppressed; it pertaineth not unto you, who will be either a religious man, or who will be a Church robber? Unto whom it may be thus answered: Doth it not pertain unto us in our Kingdom, who will either live a chaste life, or who will be an unchaste whoremonger? Behold, this holy man sheweth here how that it is the duty of Kings to punish such as are robbers of Churches, and consequently the proud Clergy when as they do offend.*

12.

Item, he writeth in the 33. caus. quest. 7. *Si de Rebus*; The secular Lords may lawfully take away the Temporal goods from hereticks; and forsomuch it is a case greatly possible that many of the Clergy are users of Simony, and thereby hereticks, therefore the secular Lords may very lawfully take

take away their temporalities from them. For what unworthy thing is it, saith St. *Augustine*, if the Catholicks do possesse, according unto the will of the Lord, those things which the hereticks held? Forso much as this is the word of the Lord unto all wicked men, Mat. 21. *The Kingdom of God shall be taken away from you, and given unto a nation which shall do the righteousness thereof; is it in vain which is written in the 17. chapter of the book of wisdom? The just shall eat the labours of the wicked.*

*Matthew 21.*

*Wisdom 11.*

And whereas it may be objected as touching the desire of other mens goods; St. *Augustine* answereth, That by that Evidence the seven Nations, which did abuse the Land of Promise, and were driven out from thence by the power of God, may object the same unto the people of God, which inhabit the same. And the Jews themselves, from whom, according unto the Word of the Lord, the Kingdom is taken away and given unto a people, which shall do the works of righteousness, may object the same unto the Church of Christ, as touching the desire of other mens goods; but St. *Augustines* answer is thus:

*An objection of the desire of other mens goods.*

We, saith he, do not desire another mans goods; forso much as they are ours by the commandement of him, by whom all things were made. By like evidence the Clergy having offended, their temporal goods are made the goods of others, for the profit of the Church. To this purpose also, according to St. *Augustine*, serveth the 14. question 4. Unto a mil-believer it is not a half-penny matter, but unto the faithfull is a whole world of riches: shall we not then convince all such to possesse another mans goods, which seemed to have gathered great riches together, and know not how to use them; for that truly is not anothers, which is possessed by right: and that is lawfully possessed, which is justly possessed; and that is justly possessed, which is well possessed. Ergo, all that which is evil possessed is another mans, and he doth ill possesse it, which doth evil use it.

*St. Augustine 14. quest. 4.*

If then any of the Clergy do abuse the temporal goods,  
the

1 Cor. 3.

By Gods Law.  
Cuncta iustorum  
sunt esse ai-  
cantur.

the temporal Lords may at their own pleasure, according unto the rule of charity, take away the said temporal goods from the Clergy so transgressing. For then, according to the allegation aforesaid, the Clergy doth not justly possesse those temporal goods, but the temporal Lords, proceeding according to the rule of charity, do justly possesse those temporalities, forsomuch as all things are the just mans. 1 Cor. 3. chapter, All things, saith the Apostle, are yours; whether it be Paul, or Apollo, or Cephas, either the world, either life or death, or things present, or things to come: for all things be yours, you be Christs, and Christ is Gods. Also in the 23. question 7. *Quicunque*, it is written, *Jure divino omnia sunt iustorum*. The words of St. Augustine in that place, *ad Vincendum*, be these; *Whosoever*, saith he, *upon the occasion of this Law or Ordinance of the Emperor, doth molest or persecute you, not for love of any charitable correction, but only for hatred and malice to do you displeasure, I hold not with him in so doing.*

And although there is nothing here in this earth, that any man may possesse assuredly, but either he must hold it by Gods law, by which *cuncta iustorum esse dicuntur*; that is, all things be said to pertain to the possession of the just: or else by mans law, which standeth in the Kings power to set and to ordain, &c. Here, by the words of St. Augustine alleaged, ye see all things belong to the possession of the just, by Gods law.

13.  
The Clergy sub-  
ject unto the  
Emperor and  
King by means  
of their posses-  
sions.

Item, forsomuch as the Clergy by means of their possessions are in danger of the Emperor and King: it followeth, that if they do offend, the Emperor or King may lawfully take away their possessions from them. The consequence dependeth on this point, forsomuch as otherwise they were not in subjection under the Emperor or King: and the antecedent is manifest by the 11. question and first Parag. *Hic ita respondetur*. Whereas it is specified in Latine thus: *Hic ita respondetur, Clerici ex officio Episcopo sunt suppositi, ex possessionibus prædiorum Imperatori sunt obnoxii: ab Episcopo unctionem, decimas, & primitias accipiunt; ab Imperatore verò prædiorum possessiones nanciscuntur*: that is to say,

The

The Clergy by meanes of their office are under the Bishop, but by reason of their possessions they be subject unto the Emperor: Of the Bishop they receive unction, tithes, and first fruits; of the Emperor they receive possessions. Thus then it is decreed by the Imperial law, that livelihoods should be possessed: whereby it appeareth, that the Clergy by the possession of their livelihoods are in danger of the Emperor for him to take away from them, or to correct them according to their deservings, and to have the controulment of them, as it shall seem good unto him.

Item, The temporal Lords may take away the temporalities from such as use Simony, because they are hereticks. *Ergo*, this Article is true.

The antecedent is manifest forsomuch as the secular Lords may refuse such as use Simony, and punish them except they do repent. For by the decree of Pope Paschasius in the first and last question it appeareth, that all such as used Simony were to be refused of all faithfull people, as chief and principal hereticks; and if they do not repent after they be warned, they are also to be punished by the externe power. For all other faults and crimes, in comparison of Simoney, be counted but light, and seem small offences.

Whereupon the glosse, expounding the same text, saith, that by this word externe, is understood the laity, which have power over the Clergy, besides the Church, as in the 17. distinct. *Non licuit, & 23. question 5. principes.* Whereby it is evident, that the temporal Lords may take away the temporal goods from the Clergy when as they do offend.

Item, St. Gregory in the Register upon his seventh Book and ninth Chapter, writeth thus unto the French Queen: Forsomuch as it is written that righteousness helpeth the people, and sin maketh them miserable: then is that Kingdom counted stable, when as the offence which is known, is soon amended.

Therefore, forsomuch as wicked Priests are the cause of the ruine of the people, (for who shall take upon him,

14.

*Users of Simony are punished by the Civil Magistrate.*

*Paschasius in 1 q. ult. cap. pater.*

*The Laity correctors of the Clergy.*

15.

*Gregory writeth to the French Queen.*

*Wicked Priests the destruction of the people.*

or



to be intercessor for the sins of the people, if the Priest which ought to intreat for the same, have committed greater offences) and under your dominions the Priest do live wickedly and unchastly; therefore that the offence of a few might not turn to the destruction of many, we ought earnestly to seek the punishment of the same. And it followeth, if we do command any person, we do send him forth, with the consent of your authority, who together with other Priests, shall diligently seek out, and according unto Gods word correct and amend the same. Neither are these things to be dissembled, the which we have spoken of, for he that may correct anything, and doth neglect the same, without all doubt he maketh himself partaker of the sin or offence.

Therefore foresee unto your own soul, provide for your nephews, and for such as you do desire to reign after you, provide for your country, and with diligence provide for the correction and punishment of that sin, before our Creator do stretch out his hand to strike.

St. Gregory to  
the French King

And in his next Chapter he writeth unto the *French King*: Whatsoever you do understand to pertain either unto the honour and glory of our God, to the reverence of the Church, or to the honour of the Priests, that do you diligently cause to be decreed, and in all points to be observed. Wherefore once again we do move you, that you command a Synod to be congregate, and as we wrote lately unto you, to cause all the carnal vices, which reign amongst your Priests, and all the wickednesse and Simony of your Bishops (which is most hard to be condemned and reprov'd) utterly to be banished out of your Kingdom; and that you will not suffer them to possesse any more substance under your dominion, then Gods commandment doth allow.

Behold how carefully blessed *Gregory* doth exhort the Queen and the King to punish the vices of the Clergy, lest through their negligence they should be partakers of the same; and how they ought to correct their Subjects. For as it is convenient to be circumspect and carefull against

against the outward enemies; even so likewise ought they to be against the inward enemies of the soul. And like as in just war against the outward enemies it is lawfull to take away their goods, so long as they continue in their malice; so also is it lawfull to take away the goods of the Clergy, being the inward enemy. The consequence is proved thus; for so much as the domestical enemies are most hurtfull.

Item, it is thus argued; if God be, the temporal Lords may meritoriously and lawfully take away the temporal goods from the Clergy, if they do offend. For this point let us suppose that we speak of power, as the true authentic Scripture doth speak, Mat 3. 9. *God is able even of these stones to raise up Children unto Abraham.*

16.

Whereupon it is thus argued; for if God be, he is omnipotent, and if he so be, he may give like power unto the secular Lords. And so consequently they may meritoriously and lawfully use the same power. But lest that any man may object, that a proof made by a strange thing is not sufficient; it is therefore declared how that the temporal Lords have power to take away their almes bestowed upon the Church, the Church abusing the same, as it shall be proved hereafter. And first thus; It is lawfull for Kings, in cases limited by the Law, to take away the movables from the Clergy when they do offend: it is thus proved; For the temporal Lords are most bound unto the works of greatest mercy most easie for them: but in case possible, it should be greater almes, and easier temporal dominion, to take away their almes from such as build therewithall unto eternal damnation, through the abuse thereof, than to give the said almes for any bodily relief, *Ergo*, the assumption is true.

Whereupon first this sentence of the Law of Christ in the second Epistle to the *Thessalonians* the third Chapter is noted, whereas the Apostle writeth thus; *When we were amongst you, we declared this unto you, that he that would not work should not eat.* Wherefore the law of nature doth licence all such as have the governance of Kingdoms, to

C

correct

correct the abuse of the temporalities, which would be the chief cause of the destruction of their Kingdoms; whether the temporal Lords, or any other, had endowed the Church with those temporalities or not. It is lawfull for them in some case to take away the temporalities, as it were by way of Physick to withstand sin; notwithstanding any excommunication, or other Ecclesiastical censures; forso much as they are not endowed, but only with \* condition thereunto annexed.

\* Beneficium  
propter officium.

When and how  
the title of any  
gift is lost.

Hereby it appeareth, that the condition annexed to the endowing, or enriching of any Church; is, that God should be honored: the which condition if it once fail, the contrary taking place, the title of the gift is lost, and consequently the Lord which gave the almes ought to correct the offence. Excommunication ought not to let the fulfilling of justice. Secondly, according to the Canon Law, 16. question 7. this sentence is noted, where it is thus spoken, as touching the Children, Nephews, and the most honest of the kindred of him which hath builded or endowed the Church: *That it is lawfull for them to be thus circumspcct, that if they perceive the Priest do defraud any part of that which is bestowed, they should either gently admonish or warn him, or else complain of him to the Bishop, what he may be corrected. But if the Bishop himself attempt to do the like, let them complain of him to his Metropolitane: and if the Metropolitane do the like, let them not defer the time to report it in the ears of the King. For so saith the Canon, Let them not defer to report it in the ears of the King.* To what end I pray you, but that he should do correction: neither is it to be doubted, but that correction doth more appertain unto the King in this point for their goods, whereof he is chief Lord, by a subtraction proportional according to the fault or offence.

17.

It is lawfull for  
the civil rulers  
to correct the  
Clergy.

Item, is thus proved; It is lawfull for the secular Lords by their power to do correction upon the Clergy by some kind of fearfull discipline appertaining to their secular power: Ergo, by like reason it is lawfull for them by their power to do such correction, by all kind of fearfull discipline

pline pertaining unto their secular power. For so much then as the taking of their temporalities is a kind of fearful discipline pertaining unto the secular power; it followeth, that it is lawfull for them thereby to do such correction. And consequently it followeth that the truth is thus to be proved. The consequence is evident; and the antecedent is proved by *Isidore 23. quest. 5. Principes*, where it is thus written; *There should be no secular powers within the Church, but only for this purpose, that whatsoever thing the Priests or Ministers cannot bring to passe by preachings or teachings, the secular powers may command the same by the terror and fear of discipline. For oftentimes the heavenly Kingdom is profited and holden by the earthly Kingdom: that they which are in the Church, and do any thing contrary unto faith and discipline, by the rigour of the Princes may be troden down, and that the power of the rulers may lay that discipline upon the necks of the proud and stiff-necked, which the utility and profit of the Church cannot exercise or use.*

Item, all things that by power ought to work or bring to any perfect end by the reasonable measuring of the mean thereto, may lawfully use by power the subtraction or taking away of the excessse, and the addition of the want of the means, according as shall be convenient or meet for the measure to be made. For so much then as the secular Lords ought by their power to provide for the necessary sustentation of the Christian Clergy, by the reasonable measuring of their temporalities, which they are bound to bestow upon the Christian Clergy, it followeth that they may lawfully by their power use the taking away or putting unto of those temporalities according as shall be convenient for the performance of that reasonable matter.

Item, it is lawfull for the Clergy, by their power to take away the Sacraments of the Church from the laity customably offending, for so much as it doth pertain to the office of the Christian Ministers by their power to minister the same unto the Lay people. Wherefore, for so much as it doth pertain unto the office of the Laity, according unto their power to minister, and give temporalities to the

Clergy of Christs, as the Apostle saith, 1 Cor. 9. It followeth, that it is also lawfull for them by their power to take away the temporalities from the Clergy, when they do commonly sin and offend.

20.

Item, by like power may be which giveth a stipend or exhibition, withdraw and take away the same from the unworthy labourers, as he hath power to give the same unto the worthy labourers: for so much then as temporalities of the Clergy, are the stipends of the Laity; it followeth that the Lay people may by as good authority take away again the same from the Clergy, which will not worthily labour, as they might by their power bestow the same upon those which would worthily labour, according to the saying of the Gospel, Mat. 21. *The Kingdom shall be taken away from you, and given unto a people which shall bring forth the fruits thereof.*

21.

Item, it is also lawfull for the secular Lords, by their power, to chastise and punish the Lay people when they do offend, by taking away of their temporalities according to the exigent of their offence, for so much as the Lay people are subject under the dominion of the secular Lords, as appeareth, *Romans 13.* and many other places, it is evident that it is lawfull by their power to punish the Clergy, by taking away of their temporalities, if their offence do so deserve.

22.

\* Who were very poor and had no Lands nor Temporalities  
Mat. 8. 20. c.  
19. 29. Luke 8.  
3. c. 9. 58. Acts  
3. 3. 5. 6. 1 Cor.  
4. 9. 10. 15. 1 Cor.  
6. 4. 10. c. 8. 9.  
Phil. 2. 25. c. 4.  
11. 10. 20.

Item, the true and easie direction of the Clergy unto the life of \* Christ and the Apostles, and most profitable unto the Laity, that the Clergy should not live contrary unto Christs institution, seemeth to be the taking away of their almes, and those things which they had bestowed upon them. And it is thus proved: That medicine is most apt to be laid unto the sore, whereby the infirmity might soonest be holpen, and were most agreeable unto the patients: Such is the taking away of the temporalities: *Ergo*, this article is true. The minor is thus proved, for so much as by the abundance of temporalities, the worm or serpent of pride is sprung up, whereupon unsatiabie desire and lust is inflamed,



inflamed; and therefrom proceedeth all kind of gluttony and leachery. It is evident in this point, for so much as the temporalities being once taken away, every one of those sins is either utterly taken away, or at the least diminished, by the contrary vertue induced and brought in. It seemeth also most pertinent unto the Laity, for so much as they ought not to lay violent hands upon their Ministers, or to abject the Priestly dignity, \* neither to judge any of the Clergy in their open Courts. It seemeth also by the Law of Conscience to pertain unto the Lay people, for so much as every man, which worketh any work of mercy, ought diligently to have respect unto the ability of them that he bestoweth his almes upon, lest that by nourishing or helping loyterers, he be made partaker of his offence. Whereupon, if Priests do not minister of their temporalities, as *Hosiensis* teacheth in his 3d. book of their Tithes, First-fruits and Oblations, the people ought to take away the almes of their Tithes from them.

\* By the Law of that age.

Item, it is confirmed by the last chapter of the seventeenth question, out of the decree of rents appropriate unto the Church, *Quicunque*. Whereas the case is put thus, *That a certain man having no children, neither hoping to have any, gave all his goods unto the Church, reserving unto himself the only use and profits thereof: it happened afterward that he had children, and the Bishop restored again his goods unto him not hoping for it.* The Bishop had it in his power, whether to render again, or no, those things which were given him; but that was by the law of Man, and not by the law of Conscience. If then by the decree of the holy Doctor *St. Augustine*, in his Sermon of the life of the Clergy, *Aurelius* the Bishop of Carthage had no power by Gods law to withhold that which is bestowed upon the Church for the necessity of children; by the which law, the wanton, proud, and unstable Clergy, being more then sufficiently possessed and enriched, do detain and keep back the temporalities to the detriment and hurt of their own state, and of the whole militant Church, the secular patrons being thereby so impoverished,

poverished, that they are compelled by penury to rob and steal, to oppress their tenants, to spoil and undo others, and oftentimes by very necessity are driven to beggary.

24.

Item, suppose that a Priest and Minister, how grievously soever he do offend, by what kind or sign of offence soever it be, as it was in the case of Bishop *Judas Iscariot*: of the religious Monk *Sergius*, of Pope *Leo* the heretick, and many other Priests, of whom the Scripture and Chronicles make mention, and daily experience doth teach us the same: it is evident that, as it is supposed, the Priests in the Kingdom of *Boheme* grievously offending,, it is the Kings, part, for so much as he is supreme head next under God, and Lord of the Kingdom of *Boheme*, to correct and punish those Priests. And for so much as the gentlest correction and punishment of such as be indurate in their malice, is, the taking away of their temporal goods, it followeth, that it is lawfull for the King to take away temporalities. Wherefore it should seem very marvellous and strange, if that Priests riding about should spoil Virgins, violently corrupt and defile honest Matrons; if in such case it were not lawfull for them to take away their Armour, Weapons, Horses, Guns and Swords from them. The like reason were it also, if they had unlawfully conspired the death of the King, or that they would betray the King unto his enemies:

25.

Item, whatsoever any of the Clergy doth require or desire of the secular power, according unto the Law and Ordinance of Christ, the secular power ought to perform and grant the same. But the Clergy being letted by riches, ought to require help of the secular power for the dispensation of the said riches. *Ergo*, the secular power ought in such case, by the law of Christ, to take upon them the office or duty of getting, keeping, and distributing all such manner of riches. The minor is hereby proved, that no man ought to have riches, but to that end, that they be helps, preferring and helping unto the office which is appointed of God. Therefore in case that secular possessions do

do hinder the Clergy from their duty, the secular power ought to take it away, for so did the Apostles, *Acts 6.* saying, *It is not lawfull for us to leave the Word of God untaught, and to minister unto tables.*

It is confirmed, Every good Christian is bound to be helpfull to his neighbour in those things, especially which do concern the publick good: But it will be a great help to a Clergy man to be deprived of his temporal possessions, it being granted, they do \*retard him from his duty due unto God; Therefore the person more sufficient is bound in such a case by the Law of Christ, to deprive him of temporal possessions; But Kings and Lords temporal are the most sufficient for this, being truly said to be Lords and Possessors of temporal estates: and undoubtedly this would especially concern the publick good, to make such a de-oration of temporals, which in their nature are but a burden to a Clergy man, retarding him in his spiritual duties, and so many thorns (as our Saviour speaks it in the 8. of St. Luke) *Choking the Word of God.*

Moreover, Kings and secular Princes are the chief or capital Lords of goods temporal, having a care over the Church, and a special power for the inferring of such a Coaction, as it is manifest 22. quest. 5. *Principes*, whereby the authority of *Isidore 30. Etymol. 53.* It is thus written: *Let secular Princes know, that they must render an account to God for the Church which they are to maintain for Christ.* And in the same question it followeth, *It is proper to Kings to execute Justice, and Righteousnesse, and to deliver from the hand of the gain-sayers and slanderers, those who are oppressed by force, and to assist the Stranger, Orphan, and Widow, who more easily are oppressed by the powerfull.* And in the same question it followeth, *The King ought to prohibit thefts, punish adulteries, destroy the wicked from the earth, not suffer parricide and perjured persons to live, nor their own sons to live wickedly.* And by declaring where a Bishop abuseth the goods of the Church, Blessed Gregory writes thus, as it is recited in the Decretals, 16. quest. 7. *Decret*, where having taught, that the goods of the Church

26.

\* 2 Tim 2. 4.  
Mat. 10. 9. 10.  
Phil 3. 18, 19,  
20. 2 Tim. 4. 10.

Luke 8. 7, 14.

27.

The duty of  
Kings.

\* As most do  
now.

Bishops confer-  
red Tithes on  
unworthy persons

Church are common, he subjoyneth, We have received a bad report that some Bishops confer not the Tithes belonging to their Diocese, and the Oblations of charitable Christians on the Priests, or poor, but on Lay persons, viz. Soldiers, or their own Servants, or, which is worse, on \* their Kindred; If therefore any Bishop shall be found to be a transgressor of this Precept, he is to be ranked amongst the greatest Hereticks, and Anti-christs. And as the Nycen Council censured of persons guilty of Simony, both the Bishop who giveth, and the Lay men who receive, are without ransom, price, or benefit, to be condemned to the punishment of everlasting fire. Therefore what faithful King, Prince or Lord would not resist such contagious persons who infect their own mother. Whence 3. quest. 2. Si Episcopus, The Canon speaketh in these words, If a Bishop by his ill life shall waste the goods of the Church, he is to be removed from his Patrimony untill full knowledge be had of the dilapidation he hath made, after the Example of Tutors and Curats, who being suspected are removed from their Cure or Tutelage, untill a more full knowledge be had of the suspected person. But the Doctors say, that the dilapidation ought first to be proved, which being done, an assistant ought to be given to him to the end of the Trial, but the Correction would then be taken from the secular Prince; It seemeth therefore the correction of the Prelate being wanting; It belongeth to the King to dispose of his goods according to the Civil Law.

28.

Every Member of the Church ought to help one another, but temporal Lords are Members of the Church with Priests beneficed. But the case so may be that the chiefest help they can afford them, is to deprive them of their temporal goods, therefore in such a case they ought to do it. And the Power or the Sword of which the Apostle maketh mention Rom. 13 being sufficient for this; And by consequent it being superfluous to appoint another, it seems they have a power whether some case doth extend it self to the correction of the Clergy. For if I ought to help even the beast of my enemy being out of the way, or lying down, Exod. 21. How much more in the new Testament, having the opportunity  
and

and power so to do, ought I to free from the jaws of the Devil, the Soul of my Curate insnared with the Mammon of Luquity.

There being a power of Fact, and a power of Right; It is granted, that the King *de facto* may take away the Temporals from a Clergy-man, being a Delinquent; and it is granted withall, that the taking away of the said Goods may be an occasion to that Ecclesiastick person, for the abandoning of all wordly affairs, and devoting himself more peculiarly to the worship of God. This Case will not be denied by any faithfull Christian, not over-blinded with the dross of Temporal things. For as St. *Augustin* saith, *It is expedient for many to fall into manifest sins, that knowing their own frailty they may live more humbly, and by grieving for their sins, they may be more cautious how they sin again.* It is therefore much more expedient that many be poor, and to be without the civil Dominion. The Case admitted, it is manifest, that the King doth a good work in the General; now every such work may be well done; therefore he may well take away the Goods from an Ecclesiastical person: for if the greater part of evil works may in the generality of them be well done, much more may every good work in the generality of it; For it is not repugnant to Grace or Almes that this good work proceedeth from it: neither is it to be doubted, but that God in such a Case doth give a power to the King, which he eternally ordaineth to the performance of his pleasure. It being granted then that the King, and the said Ecclesiastick may reign together in Heaven, there would be both notice and joy for the taking away of such a Temporal estate, although by our Childish blindness it appeareth to men of a grosse understanding to be disadvantageous.

Again, if this be an error, that Temporal Lords may at their pleasure take away temporal things from Ecclesiastical persons, being habitually Delinquent; then it is false also against the true way of the Church, and so Heresie, because that All truth is in the holy Scripture, as Saint *Augustine* often affirmeth; and by consequent, since this

D

way

29.

Mark 10. 21,

to 31. c. 28.

34 2 Tim 2.4.

A Sin committed and acknowledged, doth render us more carefull.

30.



way should be a falshood, it followeth that it would be contrary to the holy Scripture. And certain it is, that it is pertinaciously and strongly defended, because Kings and Princes believe that it pertaineth to their Sovereignty to have this power; for grant the contrary, it will follow, that Ecclesiastical persons, seeing they are great Transgressors, may destroy both Kingdoms and their People, to prevent which it may be lawfull for the King to resist the Clergy, or to impugn his Charity, by the ablation of his proper Almes, and those Temporal goods, which are the Fire exciting hereunto. Now the King could not lawfully punish the bodies of such Traytors, if he could not lawfully take from them, and alienate their Temporal estates, over which he hath a special Dominion. And since this power is the chiefeft Royalty of the King, it would be the same thing to infringe this power, and subtilly to overthrow the Government of the Kingdom.

31.

Again, seeing many Kings, and Nobles being Catholics have oftentimes exercised that power; it were the same, according to such a form, to assert the assumption, and afterwards to condemn the Lives and Souls of those Hereticks, which the Heirs of Kings, and especially their Sons have stoutly opposed; for thus, according to the Priests and Pharises accusing Christ of *Herese*, they would impose a manifest Error, and Heresie on the King, of whom they have so great a Temporal assistance: But God when he pleaseth will move the heart of the King, to overthrow their madness.

32.

*The Lord Prelates have the fourth or third part of the Revenues of this Kingdom.*

Again, Ecclesiastical persons are either the Chief Lords of those Revenues, and Temporal estates which the King hath given to them, or they are not; if they are, it truly followeth, that for the greatest part those Ecclesiastical men are the chief Lords of our Kingdoms; and so, as to their Temporals, not subject to the King, which it seemeth they themselves do conceive. The first consequence is manifest by this, because the Clergy-men of our Kingdom have the fourth, or third part of the Revenues of it. And from hence it is, that they will not be called Presbyters, but

but Lord Prelates, L. Prapositors, L. Canonicals, L. Prebends, L. Presbyters. And if any man shall call them Presbyters, they are presently angry, as if you had called them Common-ryers, or Tormentors. But if the Clergy-men, are not the chief Lords of those Revenues, and Temporal estates which the King hath given them, as holy men are of opinion, who say, *That Ecclesiastical Persons are not Lords, but Attornies or Procurers only for poor men*; it then followeth, *That the King is the Sovereign Lord of their Goods and Estates, and by consequent, can take them away from those Ecclesiastical persons, who are Delinquents, and bestow them on the poor of Christ.* And from hence it is the Canon affirmeth, *that in the time of necessity, to provide for the poors relief the Goods of the Church may be sold by the Priests, 12. quest. 2. cap. Sicut Ecclesiast. Parag. Secundo.* On which St. Ambrose limiteth the cases in which they may break and sell the Vessels consecrated to the Church, as it is manifest, *Dist. 96. Whatsoever in Gold, Pearls or Jewels, or in Silver, or in Vestments shall appear to be left usefull, which cannot long be kept, or continue for the service of the Church, let them be sold according to their full value, and the profit thereof be given to the poor.* Saint Ambrose doth insist also at large upon this particular in his fifth book of Offices.

Note.

Note.

St. Ambrose.

*The selling of Gold and Silver Vessels and Vestments.*

Again, many Kings have oftentimes wholly taken away the Temporal estate from the Clergy, as it is manifest by the destruction of the Templers, and many other private ablations; but they never did, or could do so lawfully, as is manifest by the \* Adversaries. Therefore in this they did that which lawfully they could not do. And moreover, in this they did that which they could not do meritoriously, or according to the law of God. And seeing that every work of man proceeding from deliberation is either lawfull, or unlawfull, meritorious, or demeritorious, it followeth that they did it unlawfully or demeritoriously; and it followeth moreover, that in so doing they fell into a dangerous error, and as destructive to the Soul as to the Body: and that this error is directly contrary to the Catholick truth, it doth appear by a threefold con-

33.  
The Templers.

\* This argument is by way of restitution. These Lands being taken from the Templers by the Pope and Clergies consents & solicitations.

sideration. First, That Kings by so doing did that which neither was nor could be lawfull. Secondly, Because they took away the Goods of other men against a commandment of the second Table. And thirdly, Because they did it not in Almes, which is against the Catholick truth, *Let all things what you do be done in Almes.* All the Antecedent is granted by the Adversaries; and this error being in Fact, if Kings pertinaciously shall defend it, resolving by their power (as if a lawfull one) to take away from Ecclesiastical persons, though Delinquents, their Temporal Goods, they are in a Heresie. From which it further followeth, that Kings persisting in so doing are Hereticks; and if they shall defend what they have done unto death, it followeth that they are Hereticks, and damned; and from this again, it farther followeth, that Clergymen beneficed who do believe what here is said, should not pray for the said Kings deceased.

34.  
A Church en-  
dowed condition-  
nely.

Again, the Emperour or a King, not only oughteth, but it becommeth him so to indow the Church, that he may lawfully take from it his gifts of Almes, in case that the abuse thereof doth tend to the detriment of his Kingdom, and the hinderance of the preaching of the Gospel. Suppose therefore, that under such a condition he hath endowed such a Church, it may thereupon be thus argued. If according unto that form the Emperour or the King had endowed the Church of Prague, he might lawfully in the case of the Detriment of his Kingdom, or in the contempt of his own person, or in the case of the not preaching of the Gospel, take away his gifts of Almes. But the Emperour or the King could under such a condition have endowed the Church of Prague. Therefore for the contempt of the Clergy he could lawfully take away the said gifts of Almes he had given. The condition therefore being lawfull and honest, and the custom both of the King and kingdom, do show that condition *in facto* to be added. It seemeth to be too presumptuous an assertion, that our Princes cannot take from them their gifts of Almes, be the faults they have committed never so enormous; yea when it was properly in their power to adde such a condition.

And

And again, when as those who received those gifts of Almes could commit never so grievous offences, as already I have said. It is manifest, that our Princes have a simple and an absolute power to withdraw their gifts of Almes, a possible danger being imminent, and by the same rule it followeth, that on the like possible emergencies they may do it for the time to come.

Again, the King of Bohemia, or the Emperour indowing his Church, neither ought, or can indow it to the weakening, or the worsening of his kingdom. For all power is from God, which cannot give any power to this end. But suppose it should come to pass, that a King or the Emperour had absolutely indowed a Church without such a condition to be understood, yet such a condition ought to be understood; and by consequent, when such a condition of the Clergy doth fall out, the King by taking the Temporals from them into his own hands doth do no injury to the Clergy, the condition being dissolved and made null by his or their defect. The minor of the Argument is thus proved, If all those Goods with which our Church is indued did immediately and directly so pertain to the Pope, that the King had no interest neither in the possessions nor the persons, the fourth part of the kingdom and more being devolved to a Mortmain, it would follow, that our King is not King of all Bohemia, more than the fourth part thereof being fallen into a Mortmain for the Clergy; and the possessions of the Clergy every day increasing; and the possessions of the Barons, Knights, and other Seculars every day decreasing, it may easily come to pass, that the whole possession of the Kingdom of Bohemia, may be devolved to the Clergy, as it hath come to passe in the Rhene.

If this comes to pass, the Dominion of our King, and of the Barons will be extinguished, and by consequence all Sovereignty; for it is not lawfull for the King (as the Clergy do affirm) to interpose in matters concerning themselves, or their possessions, be their offences never so haynous; neither is it lawfull for the King to meddle with their Temporals, how great soever the abuse doth tend to the indangering of the kingdom,

35.

Rom. 13.

Note.

The fear least the whole possession of the Kingdom of Bohemia be devolved to the Clergy, as in the Rhene.

The Clergy unwilling to be subjected to the King.

36.

dom, because (they say) they are exempted from all Kingly Jurisdiction, both in Body and in Goods, and immediately subject to the Pope; And thereupon committing insolencies in the kingdom, they will not be corrected by the King, but are like good or evil Angels, not subject to the King in his own kingdom.

The abuse of gifts

37.

Again, according to the Decrees of Gregorie, 2. quæst. 3. He ought altogether to lose his privilege, who abuseth the Power that is committed to him; but every Clergy-man abusing the Kings gifts of Almes, doth abuse the power committed to him; That indowment therefore being a Privilege, it directly followeth, that he ought altogether to lose it.

And to whom, but to the King who did imprivilege him? for it is his privilege to interpret, and to defend, or take away, whose privilege it is to make.

38.

It is confirmed by that of Matthew, Chap. 23. To every one that hath it shall be given, and he shall abound: and to him that hath not, even that shall be taken which he hath. When the King is obliged so to abound by the Title of his Justice, it seemeth that the Ablation, or the taking away from him whom he hath indowed with Church gifts, ought to proceed from the King himself; it being supposed it may so come to pass, that he may seem to have those gifts of Almes which he hath nor.

It is confirmed also by the law and due of these Spiritual gifts of Almes; for the King is bound by the laws of God and of his Kingdom to preserve Justice, for the safety of his Liege-people. But the chief work of such a mercy which belongeth to a King is a *coactive castigation*, to continue such works of Almes which he ought to see performed. The Clergy-men therefore who take the greatest offence at the taking away of Temporals, do yet challenge, that the Seculars do defend the gifts of their Progenitors remaining in their strength; which cannot be, unless the Church hath the profit from such gifts of Almes, in such a manner, that being put together it may remain upon the account of Privilege, or of free gifts of Almes, which is extinguished when the said Clergy-men do abuse their gifts, according



cording to the Decrees of Gregory alledged in the foregoing confirmation. *If therefore the Temporal Lords (as the Clergy-men who enjoy these Gifts of Alms do challenge) are bound to continue the charitable Donations of their Fathers, whose Heirs they are; they are then bound to conform themselves to that which followeth; for otherwise they would be obliged to Contradictories against the possibility of the Divine law, viz. both to continue the said Gifts of Almes, and to defend their abuses in the several species of them; according to which sence, they do want the form and the very essence of a spiritual Gift of Alms. Therefore when Kings and Secular Lords are bound to continue the Almes of their Progenitors in the perpetuity of them, they are obliged also by the law of Spiritual almes to chastise their Liege-people abusing them. They are obliged also by that Obligation, to do justice to their Subjects, and to extinguish those injuries which most dangerously tend to the ruine of their Subjects.*

It is manifest, that in some case they are bound to restore their Goods to the Holy Church, and to take them away from the Despisers of God and his Kingdom; for this was the condition of the first and antient Donation. Therefore if our King have not the power over these his Peers to correct the abuse of Almes in his Clergy, he hath not the power of governing politicly over all his Kingdom; But yet if we do well attend to the holy Scripture, we shall know what is spoken of the priviledge of the King, to wit, that he hath a coercive power over the Clergy; and the Clergy have a priviledge also, that they have such a One set over them, to whom deservedly they may submit themselves.

Again, Kings and Princes, and all Lords Temporal are bound to a Brotherly correction, some circumstances concurring, which require such a correction. But it may well come to pass, that a Clergy-man may transgress with such a circumstance, that a Brotherly correction of him may be most needfull and effectual, by merely taking away from him those Temporals which he abuseth.; Therefore it may so come

to pass, the Temporal Lords by the Law of Christ are bound unto it; neither doth it any thing away to say, that the Dispensation of the Pope, or any Priviledge, or Exemption doth exclude it; for God forbid, that a Catholick should affirm, that it is lawfull for Christs Vicar to do that by his Traditions, which may hinder, or derogate from the Practick law of Christ, and impede Catholick Lords from an effectual, and a profitable correction of the Church; for it is not lawfull for a man so to exempt any, as if he shall fall into a sin, it shall not be in his Power to correct him.

Dispensation.

Upon this account it is, that St. Bernard in his third Book to Pope Eugenius, calls a Dispensation which is not for the Publick good, a Dissipation; And hereupon he hath these words, *What? Do you forbid to dispende? No, but to dissipate; I am not so silly as to be ignorant that you are made Dispensers but to edification, not to destruction. Amongst Dispensators, or Dispensers it is required, that a man be found faithfull: when Necessity urgeth, a Dispensation is excusable; when Profit inviteth it, the Dispensation is laudible; but this Profit must be publick, and common, and not private and particular; for where neither of these two are, it is not a faithfull Dispensation, but a cruel Dissipation.*

From the words of this Saint it is manifest, that privileging or exempting is not a faithfull Dispensation, but a cruel Dissipation. If Clergy-men be exempted, let their sin be never so enormous to from being corrected by any but the Pope only. For what is the profit of the Church, that Clergy-men should be wanton and rampant as Bulls, and like untamed Horses, neigh unto their Neighbours wives; unless in such grievous exorbitancies, some yoke, or curb be imposed upon them by the Princes. For Priviledging, Dispensation, or Exemption, ought not to be an Authority to them for the committing of sin; for St. *Augustin* in his fourth Book, intituled *Authority, Quest.* 23. saith, *That he who sinneth, sinneth not by the Authority, but against the Authority of the Law.*

40.

Again, the addition of temporal Goods is commonly not so near to the last necessity of salvation by corporal punishment

ment, as the taking away of the Abuse is near to the last necessity of the perpetual Salvation both of Soul and Body; As it is a work of greater mercy to take away a Sword from a Mad-man that would kill himself, than to give a Sword to a persecuted man to defend himself from one that doth endeavour to kill him; for it is worse for a man to be killed by himself than by another; for the first is damnable, the second just, or meritorious. And to this sense is that of Saint *Augustin* 5. *Quest.* 5. Not every one who spareth is a Friend, nor every one who scourgeth is an Enemy; for the wounds of a Friends are better than the fraudulent kisses of an enemy; it is better to love with security, than to deceive with lenity. And to the same purpose is that which followeth, It is safer to take Bread from a hungry man, if having abundance of Bread he neglecteth Justice; than to give Bread to a hungry person, that being seduced he may acquiesce in Injustice. And again, He who binds a Mad-man, and he who awakens and rouseth up a Lethargick-man is a friend to them both, although he is troublesom to them. Thus far Saint *Augustine*, by whose example, if Lords Temporal are bound to give charitable Gifts to the Clergy, that they may be the better encouraged to the performance of their Duties, they are also bound by the same law of Almes to take away the said Gifts from those that do abuse them, least by suffering the abuse, they destroy their own Souls.

*The wounds of a Friend are better than the deceitfull kisses of an Enemy.*

And hence it is, that amongst all the sins to which the Superiours of our Kingdom of *Bohemia* are most obnoxious, the greatest are Blind zeal, False mercy, and a Consentaneous omission, either by negligence, or which is above all most horrible, when money is received, for giving consent unto a Crime, and the Enemy of Christ is unjustly defended by the Almes given to the Clergy; Whereupon St. *Augustine* in his 3. Epist. to *Macedonia* writeth, We more mercifully do draw back than give to such Persons; for he doth him no good, who helpeth a man, but rather doth pervert him and oppress him; Whereupon it is to be admired, why a Clergy-man who hath a thorn in his foot, will suffer a Lay-man to pull it out, that he might walk the better, and will

*In the Superiours of the Kingdom, Blind zeal, False mercy, and a consentaneous Omission.*

Note:

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not

not suffer him when Riches do choak his affections to take them away from him, that so walking uprightly in the footsteps of Christ, he might save his Soul, unless peradventure he would shew thereby, that he loveth the soale of his Foot better than he doth his Soul: For if he loved his Soul better, he would then with joy sustain the plunder of his Temporals; for so those Christians did to whom the Apostle writeth, Heb. 10. you took joyfully the spoyling of your Goods, knowing in your selves, that you have in Heaven, a more enduring substance. And since our Saviour having no fault in himself, did humbly and willingly endure the losse of his Garments, and a most bitter and ignominious Death; the example of our Saviour, and the consciousness of his own Guilt should move every Clergy-man even patiently to endure the taking away of his Goods. But if a Clergy man doth so grievously murmur against the taking away of the mammon of Iniquity, how would he endure reproach, and blows, and spittle, and martyrdom, and Death it self for the Name of Christ? Such a Clergy-man never thinketh of that in St. Ambrose, concerning the contempt of the world; In which he hath these words, O most wretched man! with what a fraud art thou circumvented? with what a grief art thou deceived? with what a snare art thou captivated? who fearest that thy wordly possessions should be taken from thee, and hast no fear in the mean time of losing of that most excellent Creature, thy own Soul?

Note.

42.

Again, God permitteth Ecclesiastical persons, so exorbitantly to offend, that they may deserve to be plundered of their possessions, neither doth he cause the plundering of them, but by setting Temporal Lords on work to see such an Execution thorowly performed. This Article therefore is true. But

Obj.

peradventure it will be objected, That by the addition of this Particle that it is in their lawfull Power so to do, according to their own arbitration, the whole strength of the Instance above-mentioned is taken away. Nevertheless, according to the five Rules of Logick, and Metaphysics it is manifest, and plainly consequent, that if the King and Temporal Lords cannot do so according to their own Arbitrement, it must be so, because that Arbitre-

Ans.

ment

ment is either a Power Judicial, or a Judicial Act of the same Power; and grant what may be granted: If the Temporal Lords could not act so according to that Power, or such an Act, it would follow, *that they have no power to act any thing at all.* For if they ought to expect the Arbitration of the Bishop of Rome, or of the Archbishops, and all the Clergy of this Kingdom, the chief Power would reside in the Clergy only, and the great Prelates, and Bishops of the Kingdom, and so our King should not be King of Bohemia, neither any of the Peers of the Land, or Lords Temporal should have any visible Power, which must wholly and necessarily be reduced to the Clergy, and by consequence the Clergy it self should be secularly over the King; which is directly against the Law of Christ, Luke 22. where our Saviour saith, *That the Kings of the Gentiles do exercise Lordship over them, and they that exercise Authority upon them are called Benefactors.* But you shall not be so. On which place Saint Bernard, writing to the Pope Eugenius, saith, *that Lordship was forbidden the Apostles.*

Note.

*The Dominion of the Clergy over the Power Politick.*

Again, as Ecclesiastical Persons do joyfully receive Prayers from Kings and Dukes, for their good works: so by the same account when they do offend, they obediently ought to receive punishment from them for their evil work. The consequence holds, for punishment for sin, being humbly & patiently received, is more profitable to a Man, than Prayse for a good work. Whereupon St. Gregory writeth to Mauritius the Emperour that did persecute him, *I do believe that by so much the more you do please Almighty God, by how much the more you do punish me that am an evil Servant to him.*

*An excellent Reason.*

If therefore the Pope without offence did so humbly receive punishment from the Emperour, why should not an inferior Clergy-man be as patient, who justly, nay peradventure, who grievously offendeth? why should not, he I say, receive patiently punishment from him who is his King, or Prince, or Duke, and to whom he is subjected? Saint Peter, the immediate Vicar of Christ, saith in his first Epistle and second Chapter, *Submit your self to every Creature for the Lords sake, whether it be to the King as Su-*

*prems;*



dream; Or unto Governours, as unto those who are sent by him, for the punishment of Evil doers, and for the praise of them that do well, for so is the will of God.

Leo the Pope  
subjected him-  
self to Ludo-  
wick the Empe-  
ror.

In order to this Rule Pope Leo did subject himself to Ludowick the Emperor, as it is written, 2 *Quest.* 7. in these words, If we have done anything incompetently, and have not to your Subjects observed the true rule of the Law, we are ready to amend and correct all things according to yours, and your Counsels judgement; for if we who ought to correct the sins of other men do commit greater offences our selves, certainly we are not the Disciples of Christ, but as with grief we speak it, we shall be above all others the Masters of Error; And in his tenth Distinction writing to the Emperour of Obedience, he hath these words, As for the most faithfull, and irrefragable keeping and observing of the Imperial Orders and Precepts, and of the Bishops our Predecessors, (Glosse, that is of the Emperours who are anointed after the manner of Bishops) we profess, that both now, and alwaies, to the uttermost of our Power, by the Grace of God we will be most carefull; and if per adventure any other Man either hath or shall inform you otherwise, be assured for certain that he is a Liar.

The pride and  
tyranny of the  
Clergy.

Behold how that holy and devout Pope, calling even Emperours by the Name of Bishops, according to the rule of the Apostle Saint Peter, did submit himself, as well to obedience as to punishment. Why therefore should not a Clergy-man of the Kingdom of Bohemia submit himself for the Lords sake to the King in obedience? and if he hath offended in punishment also; and not only to the King, but unto Dukes; and not to Dukes only, but also to every humane Creature? for by how much the more he humbleth himself in this world for God, by so much he shall be the more exalted by God in the world to come; And what binders that this should be done, but Pride only? by which Antichrist doth extoll himself above our most humble Lord and Master Jesus Christ.

42.

Hildegardis  
Prophe.y.

Also the foresaid opinion concerning the ablation of Temporalities, seemeth to be manifest out of the Prophecy of Hildegardis the Virgin, which she puts down in her

Books

Books under *Eugenius* the Pope in the Council of *Tre-verse*, approved and allowed by many Bishops of *France*, *Italy*, and *Almaine*, which were there present, whereas also *Saint Bernard* himself was present; the which *Virgin* prophesying spake in this manner, The Kings and other Rulers of the World, being stirred up by the just judgement of God, shall set themselves against them, and run upon them, saying, We will not have these men to reign over us with their rich Houses and great Possessions, and other worldly riches, over the which we are ordain'd to be Lords and Rulers; and how is it meet or comely, that those shavelings with their tooles and chisels should have more souldiers, or more or richer armour or artillery than we? So is it not convenient, that one of the Clergy should be a man of War, neither a Souldier to be one of the Clergy. Wherefore let us take away from them that which they do not justly, but wrongfully possess. And immediatly after the saith, The Omnipotent Father equally divideth all things, that is to say, the Heavens he gave unto the heavenly Creatures, and the Earth unto the earthly. And by this means was there a just division made between the Children of men, that the Spirituality should have such things as belong unto them, and the Secular people such things as are meet and necessary for them, so that neither of these two sorts do oppresse each other by violence; for God doth not command, that the one Son or Child should have both the Cloak and the Coat, and the other should go naked: but he willed, that the one should have the Cloak, and the other the Coat. Wherefore the secular sort ought to have the Cloak for the greatnesse of their worldly cares, and for their Children, which daylie increase and multiply. The Coat he giveth unto the Spirituality, that they should not lack clothing, and that they should not possess more than necessity doth require. Wherefore we judge and think it good, that all these aforesaid be divided by reason and equity. And whereas the Cloak and the Coat are both  
found

found, there the Cloak should be taken away, and given unto the needy, that they do not perish for lack or want. These aforesaid spake the Virgin *Hildegardis*, plainly foreshowing the taking away of the Temporalities from the Clergy by the secular Lords, and shewing for what cause they shall be so taken away. And what manner of division shall be made of those things that are taken away, that they be not consumed, and spent unprofitably.

This blessed *Hildegardis*, whose Prophecie this, flourished about the year of our Lord 1046. as it is written in *Martins Chronicles*.

43.  
Hugo de Sa-  
cram. part 2.

Also *Hugo* in his second Book of Sacraments, in the second part, third Chapter and 7. saith, The Laity so much as they intermeddle with earthly matters necessary unto an earthly life, they are the left part of the body of Christ. And the Clergy, for so much as they do dispose those things which do pertain unto a spiritual life, are as it were the right side of the body of Christ. And afterward interpreting both these parts himself, he saith, A spiritual man ought to have nothing but such as pertaineth unto God, unto whom it is appointed to be sustained by the Tithes and Oblations which are offered unto God: but unto the Christian and faithfull Laity the possession of the Earth is granted; and unto the Clergy the whole Charge of Spiritual matters is committed, as it was in the Old Testament. And in his seventh Chapter he declareth, how that certain things are given unto the Church of Christ by the devotion of the Faithfull, the power and authority of the Secular power reserved, lest there might happen any confusion; Forso much as God himself cannot allow any disordered thing. Whereupon oftentimes the worldly Princes do grant the bare use of the Church, and oftentimes use and power to exercise Justice; which the Clergy cannot exercise by any Ecclesiastical Minister, or any other person of the Clergy, Notwithstanding they may have certain Lay-persons Ministers unto that office. But in such sort, saith he, that they do  
acknow-

acknowledge the power which they have to come from the Secular Prince or Ruler, and that they do understand thir Possessions can never be alienate away from the Kings power; but (if that necessity or reason do require) the same Possessions in all such case of necessity do owe him obedience and service. For like as the Kings power ought not to turn away the defence or safeguard which he oweth unto other: so likewise the Possessions obtained and possessed by the Clergy, according to the duty and homage which is due unto the Patronage of the Kings power, cannot by right be denied.

Thus much writes *Hugo*, with whom *John Hus* concludes his Disputation.

Mat. 5. 39, 40. But I say unto you, that you resist not evil; And if any man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also.

Phil 3. 8, 17, 18, 19, 20. Yea doubtless, I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ. Brethren be followers together of me, and mark them which walk so, as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose God is their belly, whose glory is their shame; who mind earthly things. But our conversation is in heaven.

Col. 3. 1, 2, &c. If ye then be risen with Christ, seek those things which are above, where Christ sits at the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. Mortifie therefore your members which are upon the earth, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh upon the children of disobedience.

*A*



*A supplemental Appendix to the premised Disputation of John Hus, irrefragibly evidencing the Supream Jurisdiction of our Kings, Lords, and Parliaments, not only over the Persons, Liberties, Lives of our Archbishops, Bishops, Abbots, Priors, Churchmen, in cases of High Treason, Rebellion, Disobedience, Contumacy and Disloyalty; but likewise over their Temporal Lands and Estates, to seise and confiscate them without Sacriledge or Injustice.*

<sup>a</sup> Mr. Fox  
Ails and Monu-  
ments, vol. 1.  
The Preface to  
John Hus his  
work, Bishop  
Jewel, Dr. Jo.  
White, Bishop  
Vsher, Dr.  
Featly, Illicic.  
Catalogus Te-  
stium, Veritatis,  
and others.  
<sup>b</sup> 1 Tim. 5. 17.  
18. Mat. 10.  
10. 1 Cor. 9. 4.  
12. 16. Gal. 6. 5.  
Hab 7. 2, 19  
111.

**H**AVING presented the Readers with the memorable Disputation of this famous learned Bohemian Marty John Hus, in justification of our English Apostle, and prime Assessor of the Reformed Religion, we now profess, whose Doctrine spread it self into (a) *Bohemia, Germany,* and other parts, to the subversion of the Popes and Prelates usurped Authority over Kings, & Popery by degrees. It will not be unseasonable, by way of Appendix, to subjoyn some memorable domestick Evidences & Presidents in all Ages, to justify their opinions in point of practise: Not with the least intention to deprive the faithfull, painfull Ministers and Preachers of the Gospel, or any true Evangelical Bishops of the antient Glebes, Tithes, Dues belonging to their respective Parochial Churches, or of that liberal competent Maintenance, or (b) *double Honor* which belongs unto them by a divine right, and common natural Justice, for their labour in the work of the Ministry, which I have



have (c) publickly and largely asserted : But only to vindicate the just Prerogative of our Kings, and Jurisdiction of the Temporal Lords and Commons in Parliament, over the Persons, and superfluous large Temporal Mannors, Lands and Possessions of delinquent Archbishops, Bishops, Abbots, Priors, Deans, Chapters, Monks, and other religious Persons, which are not of Divine or Apostolical, but mere Humane institution, and not absolutely necessary to the being of the Church of Christ, as true Evangelical Bishops and Ministers are, whose principle office and duty is frequently to preach the Gospel, and administer the Sacraments; not to domineer over their people, or suspend them from the Lords supper. Mat. 28. 19. 20. Mar. 16. 15. 1 Cor. 5. 7, 18, 21. c. 9. 14, to 19. 2 Tim. 4. 2, 5. Rom. 10. 19, 20. 1 Pet. 5. 2, 3.

c In the first & second part of A Gospel Plea for the Tithes and settled Maintenance of the Ministers of the Gospel. London. 1636.

To this end, I shall desire our Archbps. Bps. and other Cathedralists to consider 1. That (d) *Gratian* the Canonist, (e) *Peter Lombard* the School-man, with most other Canonists and Scholmen in their Glosses or Commentaries on their Texts; (f) *Matthew Parker* Archbishop of Canterbury, Mr. (g) *John Fox*, (h) *William Harrison*, (i) *Richard Grafton*, (k) *John Speed*, and no lesse than thirty more of our ancient Historians and other Authors, quoted by \* *Archbishop Usher* for this purpose, affirm, ' That the ' ancient Britains before their conversion to Christianity ' had 28. *Flamines*, and 3. *Archflamines* in this our Island, ' to whom the other Priests were subject, having distinct ' Cities, Sees, Diocesses, and Temples wherein they resided and exercised their Ecclesiastical Jurisdictions; that ' King *Lucius* upon his conversion to Christianity, about ' the year of our Lord 175. by Pope *Elutherius* his direction, took away their Sees, Lands and Temples from ' them, and placed 28. Bishops, and 3. Archbishops in ' their steads, turning their Sees into Archbishopsricks and ' Bishopsricks, and their Temples into Cathedral Churches. Yea *Gratian* himself *Distinction* 21. and the Glossers on him resolve, ' That the distinction among Priests, whence ' some are stiled Priests simply, others, Archpriests, others ' Choral Bishops, others Bishops, others Archbishops or Metropolitans,

d *Distinction* 80.  
e *Senten.* l. 4.  
f *Dist.* 24.  
g *Antiq. Eccl. Brit.* p. 7.  
h *Antiq. and Monuments,* Lond. 1641.  
i *vol. 1. p. 138,* 139.  
k *Description of England* l. 2. c. 1, 2.  
l *Chron.* part 7. p. 83.  
m *History of Great Britain,* p. 132.  
n *De Brit. Eccl. Primordiis,* c. 5. p. 56, 57, 58, 59, 100, 101.

in Horum dis-  
cretio à Gen-  
tibus maxime  
introducita est,  
&c. Gratian  
Distin. 21.

politans, others Primates, others Chief Priests (m) WAS  
PRINCIPALLY INTRODUCED BY THE GENTILS (not  
the Apostles or Primitive Christians) who called their  
Flamines, some simple Flamines, others Arch-flamines,  
& others Proto-flamines. If then these their Hierarchical or-  
ders were originally derived from, & they succeeded the  
Pagan Flamines, Arch-flamines, Proto-Flamines, in their Sees,  
Jurisdictions, Temporalities, and Cathedrals, which King  
Lucius took from them without sacrilege or impiety;  
then by the like reason and precedent our Kings or Tem-  
poral Lords and Commons in Parliament may divest our  
peccant Prelates of their Sees, Temporalities, Cathedrals, &  
convert them to other uses for the publick ease and benefit  
of the Kingdom, when they see just cause, being originally  
dedicated to these Flamines, Arch-flamines, Proto-flamines,  
and their Pagan Gods.

2ly. That admit these former Authors relations touch-  
ing Flamines, Arch-flamines, and King Lucius erecting Bi-  
shops and Arch-bishops in their Sees, to be false and fabu-  
lous, as (n) Bishop Jewel, (o) Bishop Godwin, (p) Bishop  
Usher, (q) Doctor Sutcliffe, and (r) Sir Henry Spelman re-  
pute them; yet it is agreed by all; that the primitive  
Evangelical Bishops from our Saviours time, had no  
Temporal Lands or Possessions; till the year of our Lord 319.  
when the Emperor Constantine the Great first endowed Bishops  
and Church-men with them, as (s) Matthew Westminster and  
others record, though his pretended Donation of Rome and  
other Temporalities to Popes & their successions, as St. Peters  
Patrimoine, be a mere forgery, as (t) Laurentius Valla, (u) Dr.  
Crakinhurpe, and others quoted by them prove at large.  
Now (x) Johannis Parisiensis, (y) Higden, (z) Wickliffe, the  
Lord (a) Cobham, Purvey, (b) John Frith, (c) Navclerum,  
(d) Bishop Jewel, (e) Thomas Beacon, and others relate,

n Defence of the  
Apolog. part 2.  
Ch. 4. divis. 2.

o A discourse of  
the conversion of  
Britain. p. 25,  
27, 28.

p De Brit. Eccl.  
Primord. p. 57,  
58, 92, 92, 99,  
100.

q Subversion of  
Father Parsons  
2. conversions.  
r Concil. Tom.

1. p. 13, 14.  
s Flores Histor.  
An. 319 p. 33.

t De donatione Constantini. u His defence of Constantine. x De utraque potestate, c. 21. y Poli-  
bronicen, l. 4. c. 26. z Dialog. l. 4. c. 15, 16, 17, 26. a Fox Alls and Monuments, p. 117.  
322 b Answer to the Preface of Mr. Moore, p. 116. c Chron. in vita Sylvest. d Sermon in Hug.  
1. p. 127. e Defence of the Apology, part 6. c. 9. divis. 3. e Reports of certain men, vol. 3. p. 341.

That

That when Constantine endow'd the Bishops and Church with Temporal Lands and Possessions, the voyce of an Angel was heard in the ayre, crying, *Hodie venenum infunditur in Ecclesiam*, This day is Poyson powred into the Church of God; and from that time (they observe) because of the great Riches and Temporalities the Church and Bishops had, they were made the more Secular, and had more worldly business, than Spiritual devotion; and more outward Pomp and Splendor, than inward Holyness; the Daughter, riches which the Church brought forth, devouring her Mother. Which if an experimental verity, as sundry of our own and foreign Writers attest, (as I have (g) elsewhere proved at large,) then it can be no Sacriledge or Impiety, but wholsom physick, for the King and Temporal Lords and Commons in Parliament for just causes, to take away this poyson from Bishops, and Cathedral Churches, which hath so much poysoned, corrupted them; and to reduce them to the condition of the Primitive Bishops, who by the Decrees of the (g) 4th. Council of Carthage, c. 14: and the Exceptions of Egbert Archbishop of York, Anno 750. c. 26. were only to enjoy mean Household-stuff, coarse Food, and *HOSPITIOLUM*, a little Cottage near the Church; not a Royal Palace or Lordly Manors, which made them more Proud, Lordly, Secular Tyrannical, Pompous, Covetous, than any Temporal Lords, and to take precedence of them both in great Councils, Parliaments, and other publick Assemblies, yea to intrude themselves into the greatest Temporal Offices, to the great neglect of their Spiritual Functions, they scorning to hold and follow the Plough of Christ, after they became Lords and Barons of the Realm, (as Bishop Latymer proves at large in his 4th. Sermon of the Plough) and forgetting these Canons of the 4th. (k) Council of Carthage, c. 19, 20. *Vt Episcopus pro rebus transitoriis non liget provocatus*, *sed Lectioni et Oratori, et verbi Dei praedicationi tantummodo vacet*, as the primitive Bishops did; which would gain our present Bishops more love, respect, reverence with God, and all good men, than all

F

their

g. The Antipathy of the English Lordly Prelacy to Monarchy and Unity, ch. 8, & 9.  
A Breviate of the Prelates intolerable usurpations upon the Kings Prerogative Royal, and Subjects Liberties, An. 1637.  
h. Surinus Concil. Tom. 1. p. 113. Gratian Distinct. 41. *Vt Episcopus non longe ab Ecclesia Hospitalium habeat.*  
*Vt Episcopus vilem Capellam, & mensam, ac Viduum pauperem habeat, & dignitatem suam auctoritatem, fide & vita meritis quarat.*  
i. Spelmani Concil. Tom. 1. p. 261.  
k. Surinus, Tom. 1. p. 525. Gratian caus. 2. qu. 7. caus. 13 qu. 1.

their Lordly Pomp, Temporal Lands or Baronies, which in all Ages have made Bishops and Cathedral-men more Secular than Spiritual, more proud, luxurious, covetous, vicious, than religious or vertuous, as *Gregory Nazianzen*, Oratio 26. & 35. *Isidoror Pelusiotæ*, Epist. l. 2. Epist. 125. & l. 3. Epist. 223. *Gregorius Magnus*, lib. Pastoralis Curæ, part 2. c. 6. *Moralium in Job*, l. 24. c. 29, 30. & *Homil.* 17. in *Evangelia*, *Gildas acris Correptio cleri Britanniz*, St. Bernard Sermo. 22, 23, 77. *Cantica. ad Clerum in Concilio Rbemenfi*, de *Consideratione ad Eugenium*, l. 1, 2, 3, 4. Epist. 42. *Henrico Senoniensium Archiepiscopo*, *Johannis Sarisburiensis de Nugis Curialium*, l. 8. c. 17, 23. *Petrus Blesensis*, Archdeacon of *Bath*; *Tractatus de constitutione Episcopi*, *Johanni Wigornienfi Episcopo* : & *Epistola* 15, 18, 22, 25, 43, 64. *Robertus Holcot* in lib. 5. *Sapientiz Lect.* 77. *Alexander Frabricus Destructorium Vitiorum*, pars 4. c. 8, 14, 21, 22. pars 5. c. 2. pars 6. c. 2, 26, 40. *John Wickliff Dialogorum*, l. 3. c. 14, 17, 23. *Alvarus Pelagius de plancotu Ecclesiaz*, l. 1. Artic. 70. D. l. 2. Artic. 1. to Artic. 17. *Nicholaus de Clemangis*, de *Corrupto Ecclesiaz statu*, c. 17, 18, 19. *Episcopus Chemnenfis*; *Orans Ecclesiaz*, cap. 14, to 27. *Joannes Aventinus Annal. Boyorum*. l. 5, 6, 7, 8. *Albertus magnus* in *Evangelium Johannis*, c. 10. *Picus Mirandula*, *Oratio ad Leonem*, 10. *Petrus de Aliaco*, de *reformatione Ecclesiaz*, *Abbas Upergensis Paralip.* p. 164. *Fasciculus Rerum expetendarum*, p. 173. *Marfil. Patavinus Defensoris Pacis*, part 2. c. 11. *Theodoricus à Niem.* l. 3. c. 41, 45. & l. 2. & *Nemore Unionis*, c. 19. *Guicciarden Historiz Ital.* l. 6. St. *Brigets Revelaciones passim*, *Petrus de Vinels*, Epist. l. 1. c. 35. *Illiricus Catalogus Testium Veritatis*, (k) *Peirce Plowman* his complaint of the Abuses of the World; Sir *Geofry Chaucer* in his *Ploughmans tale*, (l) *Lucifer Prince of Darknes* his Letters to the Prelates of England, written, as is supposed by *William Suinderby* a Martyr, Dr. *Barnes* his Supplication; his Articles, p. 210, to 216. and Mr. *William Tyndal* his obedience of a Christian man, and Praefise of Popish Prelates, *John Bale*, de *Vitis Pontificum*, *Cen-*  
*turiæ*

k Fox *AHs* and  
*Monuments*, vol.  
1. p. 529, 530,  
532.  
l Fox *AHs* and  
*Monuments*,  
Lond. 1610 p.  
46, 463.

turix Scriptorum Brit. and Image of both Churches on the Apocalypse; *John Frith* a Martyr, in his Answer to Mr. Mres Preface; *Roderick Mors* his Supplication to King Henry the 8th. and Parliament, c. 23, 24. Another Supplication to King Henry the 8th. printed 1544. The Image of a very Christian Bishop, and of a counterfeite Bishop, printed *Cum Privilegio Regali* under King Henry the 8th. *William Wraghton* his Hunting and Rescuing of the Rho-mish Fox, dedicated to King Henry the 8th. *Henry Stal-bridge* his Exhortatory Epistle to his True Country-men of England against the pompous Popish Bishops thereof, printed in H. the 8th. his reign at *Basil*, *Martin Bucer* Regius Professor of Divinity in *Cambridge*; *De Regno Christi*, dedicated to King Edward the 6th. l. 2. c. 1, 2, 12. & *De vi & ulsanxi Ministerii*; The Image of both Pastors, printed at *London Cum Privilegio* 1550. Bishop *Hooper* on the 8th. Commandement, p. 78, 79. Bishop *Latimer* his 4. Sermon of the Plough; *Matthew Parker* (or *Jocelin*) *Antiquitates Ecclesiæ Britannicæ*, p. 139, to 144. *Thomas Beacon* his Reports of certain men, and in his Supplication, vol. 3. Bishop *Jewel* in his Sermon on *Haggai* 1. p. 176. and on *Matthew* 9. p. 198. (All which the Studious may (a) elsewhere peruse at leisure) and sundry others joyntly attest. Upon which consideration, not only *Wickliff* and *Hus*, but several of our Martyrs, as (n) *William Swinderby*, *Walter Bruce*, *John Purvey*, Sir *John Oldcastle* Lord *Cobham*; Sir *John Bortbick*, justified the lawfullness and necessity of taking away the Bishops abused Temporalities which were such payson to them.

a See my Supplementum ad Flagellum Pontificum, &c. And my Antipathy of the English Lord's Prelacy, &c. ch 8. where most of their words are

quoted at large b Fox *Acts and Monuments*, vol. 1, p 609, to 618, 622, 642, 653, 711, 514, to 522. vol. 2. p. 609, 610.

3ly. That many of our Kings by the Laws and Customs of the Realm, and by vertue of their Royal Prerogative have kept our Archbishops and Bishops Temporalities in their hands, and taken the profits of them as their Demies rents, keeping their Sees when void by death, translation



\* Cum vacaverit Archiepiscopatus, Episcopatus, vel Abbatia vel Prioratus in Dom. Regis, esse debet in manu regis, & inde p. recipiet omnes redditus. Sicut Dominicos redditus suos Mat. Paris. p. 97. Geruasi Chronicon. col. 1185. 1186. Hoveden, Hist. Speed, and others, An. 1104. a Godwins Catalogue of Bishops, p. 52, 53, 55, 56, 57, 58, 59, 76, 81, 83, 84, 111, 112, 114, 119. See Malmesbury de Gestis Pontificum, Bede, Radulf de Diceto, Chron. Johan. Brompt. Geru. Doroborn. Almus Pontif. Cant. Huntingdon, Hoved. Antiq. Excl. Brit. Mat. Westm. Mat. Paris. Walsing. and others accordingly. b Godwin, p. 559, 587, 598, 599, 607, 608, 623. Tho. Stubbs, Almus Pontif. Ebor. Siqu. Dunelm. Radulph. de Diceto, Malmesb. de Gest. Pontif. J. 3. Flor. Wigorn.

tion or resignation for sundry years together, as \*all the Archbishops, Bishops, Abbots, Priors, and Great-men of the Realm acknowledged, and ratified by their Oaths in their famous Recognition in the Great Council held at Clarendon, Anno Domini 1164. which these Presidents will abundantly evidence. In the year of Grace 653. after the death of Honorius Archbishop of Canterbury, that See continued void 18. months. Anno 669. after Adeodatus his death it remained void almost 4. years, Anno 690. after Theodorus his death it was kept void almost two years, and as long after Tatwins decease, Anno 734. After Cutberts death Anno 758. it was vacant above one year. Anno 772. two years after Bregwins death, Anno 790. three years after Lamberts death, Anno 830. above one year after VVilfreds decease, Anno 958. almost three years after Odo his expiration, Anno 1089. four years after Laufrankes departure, Anno 1109. five years after Anselmes death, Anno 1136. two years after VVilliam Corbel, Anno 1151. three years after Richard VVetherbshed, Anno 1242. two years after St. Edmond, Anno 1270. as long after Boniface, Anno 1502. two years after Henry Dean, An. 1558. one year after Cardinal Poole, Anno 648. After Paulinus the first Archbishop of York, that See was kept vacant 20. (some say 30.) years, Anno 1114. sundry years after Thomas the second, Anno 1140. almost two years after Thurstan, Anno 1151. ten years after Rogers death, Anno 1213. four years after Geoffry, Anno 1255. thirteen months after VValter Gray, Anno 1303. after Thomas de Corbridge, above two years, Anno 1315. two years after VVilliam de Greenfield, Anno 1240. two years after VVilliam de Melton, Anno 1405. two years and an half after Henry Scroop, an Arch-traytor beheaded for Treason, Anno 1423. two years after Henry Bluet, Anno 1449. almost four years after John Kemp, Anno 1464. two years after VVilliam Booth, al-

most a full year both after Cardinal *U*olsie, and Edward  
*Lee*, Anno 1559. after *Nicholas Heath*, two years, 1568.  
 after *Thomas Young*, above one year. Thus long have both  
 our Archbishopricks been kept void, and their Tempo-  
 ralities held in our Kings hands to their own use, by ver-  
 tue of their Prerogative Royal, without any Sacriledge,  
 Injustice, Impiety, or any reall prejudice to Church or  
 State. [a] An. 619. after *Mellitus* Bp. of London his translation  
 to Canterbury, that See continued void 32. years together,  
 An. 664. 2 years, An. 1133. 7. years after *Gilbert*, Anno 1187.  
 after *Gilbert Foliot* above two years, An. 1279. above one year  
 after *John de Chishul*, Anno 1303. almost two years after *Richard*  
*de Granesford*, Anno 1301. after *Thomas Savage* above  
 two years. Anno 1171. after the death of *Henry de Bloyes*,  
 the Bishoprick of *V*inchester was kept void above 3. years,  
 Anno 1238. after *Peter de la Roch* five years, Anno 1243.  
 after *V*illiam de *Rawley* sixteen years, *Ethelmarus* by the  
 Kings donation holding it nine years without consecrati-  
 on, Anno 1259. after *Henry de U*engham six years, Anno  
 1492. after *Peter Coventry* above one year, Anno 1500. after  
*Thomas Langton* two years, Anno 1528. after *Richard Fox* two  
 years, Anno 1530. after Cardinal *U*oolsey almost 4. years,  
 [b] Anno 1131. after the death of *Herveus* first Bishop of  
*Fly*, that See was void above two years, Anno 1169. after  
*Negellus* the second Bishop five years, Anno 1197. after  
*V*illiam Longchamp above one year, Anno 1214. after  
*Eustachius* above five years, Anno 1256. after *V*illiam de  
*Rilkenny* above one year, Anno 1297. after *V*illiam de  
*Luda* two years, Anno 1373. after *John Barnet* two years,  
 Anno 1434. after *Philip Morgan* three years, Anno 1500.  
 after *John Alcock* one whole year, Anno 1533. as long after  
*Nicholas V*est, Anno 1581. after *Richard Coxe* almost twen-  
 ty years together, [c] Anno 1163. after the death of *Robert*  
*de Chisney* the fourth Bishop of *Lincoln*, that See continued  
 vacant almost seventeen years, *Geoffry* ( *Henry* the second  
 his base son ) taking the profits thereof without any con-  
 secration, by the Kings Concession, Anno 1184. after *V*al-  
*ter de Constantis* two years, Anno 1200. after *St. Hugh* al-  
 most

a Godwin p.  
 13, 184, 189,  
 150, 191, 196,  
 202, 224, 217,  
 229, 230, 241,  
 245, 247.

b Godwin p.  
 255, 256, 261,  
 262, 264, 265,  
 266, 275, 277,  
 279, 281.

c Godwin, p.  
 294, 295, 297,  
 308, 309.

d Godwin, p.]

317, 318, 319,

321, 322, 343,

347, 348.

e Godwin, p.

337, 338, 344,

345, 355, 356.

f Godwin, p.

324, 305, 368,

360, 383, 385,

385.

g Godwin, p.

396, 398, 420,

421, 429.

h Godwin, p.

439, 440, 444,

445, 446, 449.

i Godwin, 453,

454, 455, 456,

591.

most three years, Anno 1206. after *VVilliam de Breyos* three years, Anno 1290. after *Iohn Russell* two years, Anno 1513. after *VVill. Smith* one year, [d] Anno 1085. the Bishoprick of *Coventry and Lichfield* was kept vacant two years after the death of *Peter*, and as long, An. 1127. after *Robert Peach*, as long, An. 1180. after *Gnacuss Puelia*, as long, An. 1208. after *Geoffry de Muschamp*, An. 1238. almost 3. years after *Alexander de Savensby*, An. 1243. after *Hugh Patusbull* 2. years, An. 1386. as long after *Richard Scroop*, An. 1490. as long after *Iohn Hise*, [e] An. 1099. after *Osmond* his death, the second Bishop of *Salisbury*, that See was 8. years kept vacant, An. 1225. after *Richard Poore* 4. years, An. 1270. 4. years after *VValter de la Vaile*, An. 1588. 3. years after *Iohn Pierce*, 1596. 2. years after *Iohn Cordwell*, [f] An. 1166. the Bishoprick of *Bath and Wells* upon the death of *Robert* continued void 8. years, 8. months, and 15. daies, An. 1242. after *Ioceline*, 2. years, An. 1262. after *VVilliam Burton*, An. 1503. as long; after *Oliver King*, An. 1547. as long; after *VVilliam Knight*, An. 1381. 3. years; after *Gilbert Barkely*, An. 1590. 2. years after *Thomas Godwin*, [g] An. 1103. the Bishoprick of *Exeter* after *Osbertus* decease was kept vacant 4. years, An. 1182. after *Bartholmeus Iscanus*, 2. years, An. 1119. after *VVilliam Herbert*, the last Bishop of *Hereford*, his death, that See (now *Norwich*) was kept vacant 2. years, 1214. after *Iohn de Grey* it was kept vacant 7. years, 1222. after *Pandulfus* 3. years, An. 1236. after *Rodulphus* almost 3. years, and as long after *VVilliam de Raleigh*, An. 1240. after *Henry Spencer*, An. 1406. almost 2. years, [b] An. 1095. after the death of *VVolfstan* Bishop of *Worcester*, that See was kept vacant 2. years, An. 1113. as long after *Sampson*, An. 1123. almost as long after *Theulphus*, and An. 1179. after *Roger*, An. 1184. after *VVilliam de Northale* 5. years, An. 1198. after *Iohn de Constantiis* two years, An. 1212. as long after *Maugere*, An. 1373. as long after *VVilliam de Lyn*, An. 1417. as long after *Thomas Pondrell*, An. 1427. 7. years after *Thomas Polton*, An. 1590. 3. years after *Boniface Brent*, [i] An. 1056. the Bishoprick of *Hereford*, after *Leonards* death

death continued four years vacant, An. 1227. after Richard above 4. years, An. 1167. after Robert de Melim, above 6. years, An. 1539. after John Skip above 13. years, An. 1585. after Herbert West full 17. years, An. 1526. the Bishoprick of Chichester was void almost 4. years; after John Reempale his death, An. 1006. after Richard Fitz-James 2. years, An. 1235. the Bishoprick of [a] Rochester after Henry de Sandfords death was kept vacant 3. years, An. 1277. 2. years after Walter de Merton, An. 1316. after Thomas de Waldham 3. years, An. 1401. as long after John Boltesham, An. 1538. after John Fisher two years, An. 1557. the new created Bishoprick of Oxford, after the decease of John King first Bishop there, was kept vacant ten years; An. 1568. after Henry Curwin the second Bishop it was kept void twenty one years together, An. 1592. after John Underhill the third Bishop, it continued void 11. years, so little want was there of a Bishop in that poor See, An. 1559. the new created Bishoprick of Gloucester; after James Brooks the third Bishop his death was kept vacant three years, An. 1578. as long after Edmond Cheyney, An. 1538. the new created Bishoprick of Bristol; after Paul Byshe the first Bishop was kept vacant four years, An. 1578. three years after Richard Cheyney, which See continued void otherwise than by Commendam thirty one years together, An. 1593. it continued vacant ten years together. So little need was there of a Bishop in this See, [b] An. 1397. the Bishoprick of St. Davids; after John Gilberts death, was vacant four years, An. 1592. after Marmaduke Middleton almost two years. An. 1133. the Bishoprick of Landaff upon Urbans decease was kept void six years, An. 1183. after Nicholas ap Georgant five years, An. 1240. after Elias de Raynor above four years, An. 1287. after William de Brews nine years, An. 1213. the Bishoprick of Bangor after Robert of Shrewsbury was kept vacant two years, An. 1274. as long after John Gilbert, An. 1378. after John Swaffham twenty years, An. 1266. after Amanu the first Bishop of Bangor, that See was vacant two years, An. 1313. after Lewelin six years, An. 1406, after John Trevor five years,

<sup>a</sup> Godwin, 484,  
485, 486, 487,  
488, 489, 490,  
501, 502.

<sup>b</sup> Godwin, f.  
512, 514, 530,  
535, 558, 547,  
549, 531.

FM. West. An. 1439. after Robert five years, [g] An. 1017. after  
 1020. p. 403. Aldbunus of Dunelm, that See continued void above three  
 Godw. p. 934. years, An. 1096. as long after UWilliam Carlapho, An.  
 644, 647, 651, 1140. after Geoffry Rufus above five years, An. 1207. after  
 652, 653, 656, Philip of Poytiers above ten years, An. 1226. above two  
 667, 671, 685, years, the King threatening the Covent that they should  
 680. have no Bishop in seven years, An. 1237. after Richard  
 Peore two years, till Etbelmate his half Broether (whom he  
 commended to the Monks election) should be of age,  
 An. 1505. after William Severus two years, An. 1587.  
 after Richard Barnes almost two years, An. 1577. the Bi-  
 shoprick of Chester was kept vacant two years.

If then all our Bishopricks in several ages (to omit the long  
 vacancies of later times) have been thus kept void, 2, 3, 4, 5,  
 6, 7, 8, 10, 15, 17, 20, & 30. years or more together at divers  
 times (to omit all annual vacancies) without any prejudice  
 to the Church or State, and with very great benefit to  
 the Kings of England, who enjoyed the Temporalties in  
 the mean time; then certainly Diocesan Bishops are no such  
 necessary Creatures of divine institution in the Church of  
 Christ as some esteem them, but that they may be spared,  
 and their Lands, Temporalties sold or leased, as well as  
 thus seised by our Kings without Saeriledge or Injustice,  
 when as no Parish Churches can spare or want their Pa-  
 rochial Ministers who are of Gods institution, above six  
 months at most. [b] After which if the Patron present  
 not in the interim an able and sufficient Clerk the Ordi-  
 nary by the Canon & Common-law may collate, and seque-  
 ster the profits in the mean time, only to defray the officia-  
 ting of the Cure, which must be at no time intermitted or  
 neglected because of Divine institution, and so absolute-  
 ly necessary both for the Peoples instruction and salvation,  
 which these long vacancies prove Diocesan Bishops are not.

4ly. That as our Bishops, Abbots, Priors, \* did origi-

b Rastal Ad-  
 rowson 1, 2,  
 Concil. s. Late-  
 ranense. 2 Can.  
 29. Summa  
 Angelica Bene-  
 ficiū. sect. 31.  
 Summa Resella  
 Beneficiū. 1.  
 \* Ingulphs Hist.  
 p. 896, 908,

Eadmerus Hist. l. 1, 3, 4. Maltrabury, De Gestis Pontificum, c. 1. Antiqu. Eccles. & Godwin  
 in Aufeb. Spelman Glossarium, Tit. Fidelitas, Homagium Ligeum & Investitura; and the first  
 part of my Brief Register and Survey of Parliamentary writs, p. 193, to 207. where it is largely  
 proved. Chron. Iohannis Brompton, p. 1038, 1039. Cooks 1. Instit. p. 64, 65.



nally for some hundreds of years receive their actual Investitures into their Churches Temporalities from the King alone, per Anulum & Baculum, by a Ring and Pastoral staff, delivered to them in nature of a Livery and seisin, extorted from our Kings by the violence and tyranny of Pope Urban and Pascal the 2. and Treason of Archbishop Anselme, against the Right of the Crown, and Custom of the Realm; so they did likewise hold all their Baronies and Temporalities from, swear Fealty, and do Liege Homage to our Kings for the same as their Supream Liege Lords, like other Barons, and were as far forth responsible for them to the Kings Justices and Ministers, as Lay-Barons and Tenants were; which they all acknowledged in their Recognition to King Henry the second, in the Council of Clarendon as our \* Histories assure us; and were lyable to forfeit them for their Treasons, Rebellions, Disloyalties and Contempts against the King and his Crown, as well as Lay-men, our Kings being alike Sovereign Lords and Kings to them, as well as other Subjects and Tenants; and that Iure Domini, as their Supreme Landlords and Patrons, from, by and under whom alone they held their Temporalities.

gly. That the Kings of England as Supream Heads and Governours under Christ of the Church of England, have in all ages enjoyed and exercised a Sovereign Power and Jurisdiction over all Archbishops, Bishops, Deans, Chapters, Abbots, Priors, and other Ecclesiastical Persons in all Causes whatsoever; as well as over their Temporal Subjects, to visit, reform, order, correct, restrain, amend, punish all their Errors, Heresies, Offences, Contempts, Enormities, Treasons, Rebellions against their Persons, Crowns, Dignities, and Royal Authority punishable by any Spiritual, Ecclesiastical or Temporal Authority or Jurisdiction, and to punish their Persons by imprisonments, banishments, death, seizure, sequestration, confiscation of their Temporalities, Bishopricks, real and personal Goods and Estates, as is enacted by the severall \* Statutes against Provisors, and the express Statutes of 25 H. 8. c. 19, 21. 26 H. 8. c. 1, 3. 27 H. 8. c. 10. 28 H. 6. c. 7. 10. 31 H. 8. c. 14. 32 H. 8. c. 22, 24, 26.

\* Mar. Paris, p. 96, 97.

\* See Rastals Abridgement, Title, Provision and Præmunire, & Rome.

\* Register of writs, pars 2. p. 20, to 70. Fitz. Nat. Brev. and in the Clause Rolls.

33 H. 8. c. 29. 34, & 35 H. 8. c. 17, 19. 37 H. 8. c. 17. 1 Ed. 6. c. 2. 1 Eliz. c. 1. 5 Eliz. c. 1. 8 Eliz. c. 1. 13 Eliz. c. 12. and other Acts; The several Writs De Excommunicato capi-  
piendo, De Excommunicato deliberando, De Cautione admittenda, \* Quare impedit, Quare incurravit, Quare non adm-  
misit, Quod Episcopus admittat, Ne admittas, Ne exeat Regnum, Vi laccia removenda; and especially by the several Writs of Prohibition, and ad Jura Regia, and Capias pro contemptu, wherewith our Records and Law-books are full fraught; I shall only recite some memorable Presidents of our Kings and Parliaments proceedings against our Archbps. & Bishops in seising their temporalties, confiscating their Estates, banishing them the Realm, suspending from, and depriving them of their Bishopricks, yea in imprisoning, executing their Persons for their rebellions Treasons, Conspiracies, Contempts against them, and their Royal Prerogatives in former ages, worthy their and our most serious consideration, and remembrance.

a Will. Mal-  
mesburienfis de  
Gestis Pontif.  
l. 1. c. 4. Mat.  
Westm. An. 765,  
766, 767, 767.  
Evidentia Ec-  
clesie Cantuar.  
c. 1212, 1213,  
1214. Spel-  
manni Concil.  
Tom. 1. p. 318,  
to 334. Antiq.  
Eccles. Brit. p.  
26, 27, 28. God-  
win in the life  
of Jambers.  
Chron. Will.

To begin with our Archbishop, about the year of Christ, 765. [a] Offa King of Mercians being highly offended with Jambertus (or Lambert as some stile him) Arch-  
bishop of Canterbury for his oppositions against him, seised and took away all his Temporalties within his Kingdom, detaining some of them to himself, and giving the rest of them to his Souldiers and Courtiers: and moreover by the Popes consent, erected a new Archbishoprick at Litch-  
field, took away six Bishopricks formerly subject to the See of Canterbury, and detained the Lands above thirty years, till at last restored by the judgement of two or three Parliamentary Great Councils, after many Petitions and Complaints, upon full hearing and examination. [b] Stigand Archbishop of Canterbury, for refusing to Crown

Thorn, col. 1774. b Edmerus Hist. Novor. l. 1. c. 2. Malmesbur. de Gestis Regum, l. 4. De Gestis Pontif. l. 1. p. 204, 205. Chron. Joh. Brompton, col. 962, 968. Gervasius Dorob. Atlas Pontif. Cent. col. 1652, 1615. Radulfus de Diceto Abbreviationes Chron. col. 412, 490. Henr. de Knighon de Event. Anglie, l. 3. c. 3. Polychronicon, l. 7. Mat. Paris, p. 12, 14. Mat. Westm. An. 1070, 1088, 1089. Hoviden, Annal. pars prior, p. 453. Antiq. Eccles. Brit. & Godwin in Sigent & Lanfranc. Bolingb. Speed, Gresson, Daniel. An. 1070.

King

King *William the Conqueror*, and holding the Bishoprick of *Winchester* in *Commendam* with his Archbishoprick, together with many other Bishops and Abbots was deprived by the Kings procurement, and kept Prisoner at *Winchester* during his life, receiving only a small allowance out of the Exchequer to support him; dying in Prison; his Bishoprick remained void two years space in the Kings hands, nolesse than twenty five Mannors being taken away from it, till recovered by *Isanfranc* his Successor, in a famous Council of the Nobles and Elders of *England* held at *Penindene*. (c) King *William Rufus* banished *Anselme* Archbishop of *Canterbury* out of the Realm for Treason, against him and his Sovereign Power, and seised his Temporalties till his death; after which King *Henry* the first recalling him, he most trayterously and obblinately oppugned the Kings Prerogative of investing Bishops in their Bishopricks by a Ring and Pastoral staff, and refusing to do homage to the King, or to consecrate any Bishops who received Investitures from him, or did Homage to him; for which he was banished for three years out of the Realm, all his Temporalties and Goods moveable and immoveable seised into the Kings hands, with the Temporalties & Goods of those Bishops who renounced their Investitures by the Kings donation by *Anselmes* perswasion. King *Stephen* seised all the Goods and Temporalties of [d] *Theobald* Archbishop of *Canterbury*, and banished him the Realm, for departing out of *England* to *Rome* upon the Popes summons, contrary to his expresse royal Prohibition, and for interdicting the King and whole Realm. After which being restored to his Archbishoprick by

c Eadmerus Hist. Nov. l. 2. 3. 4.  
5. & vita Anselm. Malmesbar.  
De Gestis Pontif. l. 1 p. 219,  
to 230 Mat Westm. & Ho-  
veden An. 1102, 1104, 1107.  
Mat Paris, p. 56, 57, 6. Ra-  
dolphus de Diceto Abbrev.  
Chron fol. 494. 495, 496.  
Chron. Johannis Brompton. col.  
999. Gervasius Dorobern. Actum  
Pontific. Cant. col. 1658, 1659.  
Antiqu. Ecclesie Brit. &  
Godwin in Anselm. Mr Tyn-  
dals praeface of Popish Prelates,  
p. 374 Holinshead, vol. 2. p. 21,  
to 35. 469, 472. Speed p. 462,  
to 473. Fox Acts and Monu-  
ments, p. 169, 170.

d Neubrigenst, l. 1. c. 10.  
Radolfus de Diceto Abbrev.  
Chron. col. 509. Gervasius Do-  
roberneus, col. 1330, 1343,  
1371, 1666. Antiqu. Ecclesie  
Brit. 4117, 218. Holinshead, vol.  
3 p. 57, 59. Godwins Cata-  
logus p. 89, 86. Speeds Histo-  
ry, p. 496, 497.

e Mat. Westm. An. 1186. p.  
48, 49, 50. Mat. Paris. p. 94.  
10 117. H. v. Annal. pars postier.  
p. 491, 10 531. Chron. Ger-  
nassii Doroheim col. 1183, 10  
1289. Radulphus de Dineo,  
Ymagines Hist. col. 527. 543,  
545, 517. Herbertus & Johar-  
res Carnuensis in vita ejus, Gul.  
Neubrigerfis, Hist. l. 2. c. 16.  
Antiqu. Eccles. Brit. p. 118, 10  
124. Holinshead, p. 69, 10 81.  
Godwin, p. 26, 10 96. Fox AEs  
and Monuments, p. 185, 10 205.  
Speeds History, l. 503, 10 516.

f Mat. Paris, p. 264. Antiqu.  
Eccles. Brit. p. 144. Holinshead,  
p. 169. Speed, p. 565.  
g Mat. Paris Histor. p. 261.  
Antiqu. Eccles. Brit. p. 144. Ho-  
linshead, p. 169. Speed p. 565.  
h Mat. Paris, p. 213, 10 278.  
Mat. Westm. An. 1207, 10  
1214. Mr. Tyndals praeface of  
Popish Prelates p. 374, 375.  
Dr. Bains his Supplication to  
King Henry 8. p. 189. Fox  
AEs and Monuments, p. 226, 10  
234. Antiqu. Eccles. Brit. &  
Godwin in Stephen Langhton,  
Polychronicon, Fabian, Holin-  
shed, Grafton, Speed in Hen. 3,

by the other Bishops mediation, his Goods  
and Temporalties were again confiscated and  
seised into the Kings hands, Anno 1152. for  
refusing to Crown Eustace King Stephens Son, &  
he forced to flye the Realm, which he caused to  
be infested with fire, sword, and bloody wars.  
[c] Thomas Becket Archbishop of Canterbury, an  
infamous perjured Traytor to, and Rebel a-  
gainst King Henry the second his (advancer and  
indulgent Sovereign) grand Oppugner of  
his Royal Prerogatives, and of the Customs of  
the Realm, contrary to the Oath and Recogni-  
tion of himself and all the Bishops, Clergy,  
and Temporal Lords, in the famous Great  
Council of *Clarendon*, endeavouring totally  
to exempt the Clergy from all Temporal  
power, jurisdiction, and judicature, for the  
most detestable Crimes and Murders, had all  
his Goods and Moveables by judgment of the  
Bishops and Peers condemned and confiscated  
to the King, his Temporalties seised into the  
hands, all his Moneys, Jewels, Plate, confisca-  
ted together with all the Clergy-mens goods  
who adhered to him; [f] all his Kindred, Man,  
Woman, and Child secured, and afterwards  
banished the Realm, together with him self, for  
sundry years; and was at last slain in the Cath-  
edral Church at *Canterbury*, for his manifold  
Treasons & Rebellions against the King, to the  
great disturbance both of the Churches and  
Kingdoms peace. [g] King *John* An. 1205. seised  
upon all Archbp. *Huberts* Lands and Possessi-  
ons after his death, for his manifold Contempts  
and Oppositions against his Royal authoritie  
and resolutions during his life. [h] *Stephen*  
*Langhton* his next Successor in the Archie-  
piscopal See of *Canterbury*, for his manifold  
Treasons and Rebellions against King *John*,  
had

had all his Temporalties and Goods seised by the King, and was suspended from his Archbishoprick, and threatned to be deprived of it by the Pope. [i] Archbishop Boniface being commanded by King Henry the third to relinquish his Archbishoprick, and depart the Realm, by reason of the grievous Complaints both of the Clergy and Commonalty against him, thereupon sold his Woods, leased out his Lands, extorted what moneys he could from his Tenants, and carried all with him in to Savoy, where he dyed. [k] King Edward the first, Anno 1301. put Robert Winchelsey Archbishop of Canterbury, with all the other Bishops and Clergy out of his Protection, and the Parliament House, and seised the Archbishops Temporalties, Goods, Debts. After which divers High Treasons, and Rebellious Conspiracies were laid to his Charge by the King, who thereupon the second time seised all his Temporalties and Goods moveable and immoveable, appealed him to the Pope, banished him the Realm, forbidding any of his Subjects under grievous penalties to harbour him; and seised all the Lands of the Monks of Canterbury, and banished them the Realm, for furnishing this Arch-traytor secretly with necessities. [l] King Edward the second caused all the Goods of John Stratford Archbishop of Canterbury to be seised, and his Temporalties to be sequestred into his hands, whiles Bishop of Winchester for taking that Bishoprick by Provision from the Pope, against his Royal command. After which being advanced to Canterbury by King Edward the third, he was soon after accused of Treason, Treachery and Conspiracy with the French and Pope against the King, whole designs against them he crossed

i Mat Paris, Mat. Westm.  
Holinshed in H. 3 Antiqu. Ecclesia Brit p. 191. Godwin, p. 114, 10 119.

k Mat. Westm. An. 1194, 1295, 1296, 1300, 1301, 1305, 1036. Walsingham Hist. Angl. p. 34, 35, 46, 63 Antiqu. Eccles. Brit p. 209, 10 213. Holinshed, p. 301, 302, 313. Godwin p. 125, 126, 127. Fox Acts and Monuments, p. 320, 321, 337. Bishop Jewels defence of the Apol. 29. part 6. c. 2. p. 521, 522. Cromptons Jurisdiction of Courts, f. 19.

l Walsingham Hist. Angl. p. 136, 10 147. Antiqu. Eccles. Brit. p. 236, 10 258. Fox Acts and Monuments, p. 349, 350, 409. Godwin, 132, 10 137. Speed, p. 699. Holinshed, p. 165.



sed all he could; whereupon the King resolved to commit him Prisoner to the Tower of London, whither he sent the Bishop of Chichester, then Lord Chancellor, and the Bishop of Lichfield then L. Treasurer Prisoners for the like offences. Whereupon this Archbp. flying to Canterbury, and there standing on his Guard, refused to render himself, carrying himself very insolently and rebelliously against the King both in his Sermons and Excommunication; saying, That he had received no honor nor advancement from the King, but ONLY FROM GOD, and that he would give an account of his Actions in no Court, and to no Person but in Parliament; Whereupon a Parliament was summoned, and divers hainous Crimes charged against him by the King; which the King after great suit and intreaty pardoned. [m] Simon Langham Archbishop of Canterbury, Chancellor of England, Anno 1371. was put from his Office, his Temporalties seised, and stripped of all his Archiepiscopal ensigns, for receiving from Pope Urban the Cardinalship of St. Sixtus without King Edward the third his privyety, who was highly offended with him for it. Anno 1386. [n] Simon Sudbury Archbishop of Canterbury in the insurrection of Jack Straw was beheaded on Tower-Hill, his Head fixed on a Poll and set on London Bridge, as a Traitor and Enemy to our King and People. [a] King Rich. the 2d. highly offended with Will. Courteney Archbishop of Canterbury, for receiving his Archbishoprick by provision from the Pope, against the Law and his Prerogative Royal, and for other Misdemeanours, commanded all his Goods and Temporalties to be seised, and forced the Archbishop himself to hide his Head for fear of imprisonment, till he made his peace with him.

m Walsingham Hist. Angl. p.  
181. Typidigma Newstia. p. 132.  
Antiqu. Eccles. Brit. p. 275, 10  
282. and Godwin in his list.

n Walsingham p. 261. 262. 263.  
Typidigma, p. 139. Antiqu. Eccles.  
Brit. p. 283, 10 295. Godwin, p. 102, 203. Graftons  
Chron. p. 336.

o Antiqu. Eccles. Brit. p. 196, 10  
300. Holinshed, p. 475, 476.

him. [p] *Thomas Arundel* Archbishop of *Canterbury* was impeached and condemned of High Treason against the King in the Parliament of 21 Ricb. 2. by judgement of Parliament; for which he was ordered to be banished the Realm, his Temporalties seised, his Lands and Goods forfeited. [q] *Thomas Cranmer* Archbishop of *Canterbury*, was committed Prisoner and impeached, convicted of High Treason against *Queen Mary*, for aiding the Usurper *Queen Jane* against her, and his Goods and Temporalties seised. [r] *Edmond Grindon* Archbishop of *Canterbury* falling into *Queen Elizabeth's* displeasure, was suspended from his Archiepiscopacy by her order till his death. [s] Archbishop *Abbot* for killing his Keeper by Chance-medly in shooting at a Buck, was suspended from his Archiepiscopal Jurisdiction by King *Charles* the first for sundry years, and his Archiepiscopal Jurisdiction, power delegated to others. And [t] *Will. Laud* the last Archbishop of that See, in the Parliament of 16 *Caroli*, was impeached of sundry High Treasons and high Misdemeanours against the King and Kingdom, by the Commons of *England*, and *Scotts* Commissioners; for which he was upon full Tryal and Hearing, imprisoned, attainted, condemned and beheaded on *Tower-hill*, his Goods and Temporalties sequestred, seised, sold by Judgement and Ordinances of both Houses of Parliament.

To these numerous Presidents of the Archbishops of *Canterbury*, I shall annex some parallel ones of the Archbishops of *York*.

[u] *Uuilsfred* Archbishop of *York* for his Treason in favouring and aiding the rebellious *Danes*, and perswading *Queen Ermenburga*

p Rot. Parl. An. 21 R. 2. n. 15.  
10 17. Exalt. abridgement of  
the Record in the Tower. p. 368.  
1 H. 4. Rot. Parl. n. 33, 48.  
Walsingham Hist. p. 397, 403.  
Polychron. l. ult. c. 8. Holinshead,  
p. 488. 10 114. Antiq. Eccles.  
Brit. p. 303. 10 311. Godwin, p.  
151, &c. Fox Acts and Monu-  
ments. p. 533. &c. Grasien, p.  
390, 391. Trussell. An. 21 R. 2.  
9 Holinshead p. 1091, 1093.  
Crompton's Jurisdiction of Courts,  
fol. 12, Fox, vol. 3. Antiqu.  
Eccles. Brit. and Godwin in  
his life

t Continuation of Holinshead, p.  
1212, to 1219. Martine  
Chronicle. p. 654, 655.  
f See Sandersons History of  
King *Charles* the first, and Sir  
George Paul in his life.

t See my *Canterburies Doom*,  
the *Parliaments Journals*,  
and A Collection of Ordinances.

u Will. Malm. de Gestis Pontif.  
l. 3 p. 260, 10 166 Mat. Westm.  
An. 871. Florentius Wigorniensis,  
An. 677, 691. Thomas Stubbs,  
Atlas Pontif. Eboracensium,  
col. 1691, 1741. Simeon Du-  
nelm. Hist. c. 9 & Epi Bala de  
Archiepiscopis Ebor. col. 78. Ri-  
chardus Hogustaldensis Hist. c.  
8. col. 294. Radolfus de Diceto,  
Abbrev. Chronicorum, col. 440.  
Chron. Johannis Brompton, col.  
792. Antiq. Eccles. Brit. p. 4, 10  
19, 74. Holinshead History of  
Britain l. 1. c. 34, 35, 36 l. 2. c.  
2. G. dw. Catalogue of Bishops,  
p. 560, 561, 562. Hen. Spel-  
manni Concil. p. 146, 147, 149,  
157, 161, 162, 163, 178, 179,  
200, 10 206.

n Malmesb de Gestis Pontif. l. 3. p. 269. Mat. Westm. Grafton, Roger Hoveden, and Florentius Wigornienfis, An. 951, 952, 953. Thomas Stubbs, col. 1690. Holinshed Hist. of England, l. 6. c. 23. p. 158. Godwins catalogue, p. 557.

o Eadmerus Hist. Novor. l. 5. & 6. Malmesbury de Gestis Pontif. l. 3. p. 274, 275. Polych. icon, l. 6. c. 17. Simon Dunelmensis Hist. col. 141. Chronicon Jehannis Brompton col. 1008. Gervasius Dorob. Actus Pontif. Cantuar. col. 1661. Thomas Stubbs, Actus Pontif. Eboracensium, col. 1715. Antiqu. Eccles. B. i. p. 112, 113. Godw. Cat. p. 575, 580. Holinshed, p. 41, 42, 49. p. Gul. Neubrigenfis Hist. l. 4. c. 17. Mat. Paris. p. 146, 147, 212, 232. Mat. Westm. Anno 1207. Chronicon Johannis Brompton, col. 1166, 1169, 1171. Thomas Stubbs, Actus Pontif. Ebor. col. 1724. Hoveden in Ricardo 1. & Johan. Holinshed, p. 143, 147, 163, 170. Godw. p. 587, 588.

to desert her Husband the King, was by King *Egfreds* prosecution twice condemned and deprived of his Archbishoprick in two several Councils, his Temporalities and Goods seised, his Person imprisoned, his Archbishoprick divided into two or three more Bishopricks, and himself exiled, some write for ten, others for eight years together, till at last with much importunity & many Letters from the Pope & others, he was restored to his See. [u] *Wolstan* Archbp. of York, for his famous Treason in deserting his natural Christian King *Edgar*, against his Oath, Allegiance, Piety, Function, Christianity, and adhering to the invading heathen *Danes*, who wasted the Country, and endeavoured to rout out the Christian Religion; and for murdering divers Citizens of *Hertsford*, was deprived of his Bishoprick, and imprisoned by the King for a year; and at last murdered himself.

[o] *Turstan* Archbishop of York for receiving his consecration from the Pope at the Council of *Rhemes*, against King *Henry* the first his expresse command, and his own Oath and Faith to the King, was banish'd the Realm, his Temporalities seised by the King for five years space, and he hardly permitted to return into England, after many mediations and menaces of the Pope in his behalf. [p] *Geoffry Plantaginet* Archbishop of York for breaking his Oath with King *Richard* the first, was kept from his Temporalities, and imprisoned by *William Longchamp*. After this, *Anno* 1194. upon several complaints against him in Parliament, for hindering the Kings Officers to gather a Tax in his Diocese, and sundry contempts against King *John*, his Lands and Goods were seised, and returned into the Kings Exchequer.

chequer by the Sheriff of York-shire by the Kings command; for which he excommunicating the Sheriff, was suspended his Bishoprick, and forced to pay a Fine of 1000 l. for his restitution. After which, for excommunicating those who collected a Tax for the King, he was banished the Realm, and his Temporalities seised for above five years time; the See being kept void above ten years space in the Kings hand; when he was first made Archbishop. [q] *Thomas Corbrig* Archbishop of York for obeying and preferring the Popes commands before the Kings, in admitting the Popes Clerk to the Chapel of St. Sepulchres in York, and rejecting the Kings, about the year 1300. had for this his contempt three Baronies, antiently belonging and annexed to his Archbishoprick, taken away and kept from him by King Edward the first, during the Archbishops life, without restitution. [r] *Alexander Nevil* Archbishop of York was attainted of High Treason in the Parliament of XI. King Richard the second, his Temporalities and Estate seised, and his Person adjudged to perpetual imprisonment in Rochester Castle; who flying the Realm, Pope Urban made him Archbishop of St. Andrews in Scotland; but the Scots refusing to own his Papal Authority, he was stripped of both Archbishopricks, and forced to live a poor Parish-Priest in *Louvain* till his death. [s] *Richard Scroop* Archbishop of York was condemned and beheaded for High Treason against King Henry the fourth, and all his Temporalities, Monies, Goods seised and confiscated to the King An. 1405. [t] *George Nevil* Archbp. of York (Brother to Henry Nevil the Great Earl of Warwick) a perfidious Traytor both to King Edward the 6th. and Edward the 4th.

H 2

in

Thomas Stubbs, Aquis Pontif. Ebor. col. 4720. Godwins Catalogue, p. 597, 598.

r. Walsingham Hist. Angl. p. 354, 368. Grafton, p. 458, 460, 463, 464. Speed p. 748, 749. Trussel, Godwins Car. p. 601, 602. 11 R. 2. c. 1. 6, 7.

f Walsingham Hist. Angl. p. 416, 417. Ypodigma Neust, p. 168, 170. Polychronicon, l. 8. c. 10. f. 326. Caxton, part 7. 430. Fabian, an. 6 H. 4. Halls Chronicle, part 1. f. 25. Holinshed, p. 523, 529, 530. Speed Hist. l. 9. c. 14. p. 775. Stow, Marvin, Grafton, Baker, in 6 H. 4. Godw. p. 604, 605, 606.

h Halls Chronicle, Anno 8, & 11 E. 4. f. 201, 202, 227, 224. Holinshed, p. 683, 690. Grafton, f. 678, 714. Speed, l. 9. c. 17. p. 887. Godw. p. 609, 610, 611.

a Mr. Tyndals praeface of Pop sh  
Pre'sent. p. 369, 10 376. Halls  
Chronicle. 21 H. 8. f. 184, 185.  
189, 190. Antiqu. Eccles Brit.  
. 355, 10 377. Fox Acts & Mi-  
niments. p. 899, 10 909. Holin-  
shed, p. 835, 10 930. Hall,  
Grafton, Stow, Martin Baker,  
and others in 21, & 22 H. 8.  
Godwin, p. 620. 10 623. See the  
Articles against him in Cooks  
4. Institutions, ch 8 p. 89, 10 98.

b Mr. W. An. 1108 p.  
86, &c. Mat. Paris p. 217, 218,  
214. Polychron. l. 7. c. 33 Fa-  
bian, pars 1. An. 1205. p. 18.  
Holinshed, p. 171, 172. Mar-  
tine Chronicle, p. 40 47, 48.  
Godwin, p. 194. Henry de  
Knyghton, De Event. Ang. l. 3. c.  
14.

in the year 1472. was arrested of High Treason at Windsor by King Edward the 4th. all his Plate, Money, and other movable Goods (to the value of 20000 l.) seised for the King, together with a Miter of inestimable value, by reason of the many rich stones adorning it, which the King broke and made a Crown thereof for himself; the profits & temporalities of his Bishoprick were taken into the Kings hands for above 4. years space, and himself long imprisoned at Calis & Guisnes for his Treason against the King. (a) Cardinal Thomas Wolfe Archbishop of York (a most insolent, proud, ambitious, covetous Prelate) for his manifold misdemeanours, Oppressions, and high crimes against the King, kingdom, people, and Kings royal Prerogative, was first attainted in a *Premunire* An. 21 H. 8. whereupon the King seised all his Goods, and took away the Great Seal from him. After which the Lords and Parliament exhibited sundry Articles of High Treason and other Misdemeanours against him. Upon which by the Kings command he was arrested at *Cawood* of High Treason by the Earl of Northumberland in November 1536. his Plate, Goods and Temporalities seised, himself carried Prisoner towards London, with intent to bring him to the Tower, to be further proceeded against; to avoid which infamy, he poisoned himself with a strong Purgation, whereof he died at *Leycester* Abby, after which the King seised all his Lands and Manors, thought a Cardinal and Archbishop.

To these Presidents of the Archbishops of Canterbury and York, I shall annex the like of some other inferiour Bishops. (b) William de *santa Maria* Bishop of London, for interdicting the whole Realm, and excommunicating King John,



John, together with Edward Bishop of Ely, and Maugerus Bishop of Worcester, who concurred with him in this interdict and excommunication to gratifie the Pope, had all their Goods and Temporalties seised upon by the King, Anno 1201. their Castles demolished, and themselves banished the Realm for five years space. (c) Fulco Basset Bishop of London,

*c Mat. Paris, p. 186, 187, 194, 195. Godwin, 194, 125.*

a great Stickler for the Pope against King Henry the third, whom he oft affronted; confessed the King and Pope might take away his Bishoprick, his Miter, and Crosier, but not his Helmet and Sword, wherein he most gloried and confided. (d) Henry Sandwich Bishop of London, against his corporal Oath of Fealty and Homage to King Henry the third, was a prime Stickler in the Barons wars against this King, and Promoter of the Articles of Oxford in the forty second year of his Reign, which took away his just Regal Power and Government of the Realm, and delegated it to twelve Commissioners; which Articles all the Bishops consented unto and sealed with their Seals, and this Bishop amongst the rest; for which in a Council held at Westminster he was suspended both from his Episcopal Office and Bishoprick, which were sequestred into the Kings hands. (e) Edmund Bonner Bishop of London, a grand Persecuter and Burner of Gods true Saints, yea a bitter Enemy to King Edw. the 6th. and Queen Elizabeth, was twice deprived of his Bishoprick for his Contempts and Misdemeanours, once in King Edward the 6th. his Reign, and again in the first year of Queen Elizabeth, for refusing the Oath of Supremacy and Allegiance, and murdering so many Protestants under Queen Mary; and by Authority of the Queen and Parliament committed

*d Mat. Westm. An. 1259, 1165, 1296. p. 182, 330, 1034. Mat. Paris, p. 961, 970. Godwin, p. 196. Holinshed, p. 172. Speed, p. 641.*

*e Foxe Acts and Monuments, 1641. vol. 2 p. 215, 378, 379, 380, 350, 554, 672, 1069, vol. 3. p. 105, 106, 107, 251, 284, 719, 898, 978, 974. Martins Hist. p. 453 Holinshed, p. 1259, 1260. Godwin, p. 144.*

a. Mat. Westm. An. 665. p. 234.  
Godw. p. 13. 100

b. Mat. Westm. An. 1107. 1107.  
p. 2. 5. 2. Godw. p. 169. 170.  
Holinsh. d. p. 30.

c. Will. Malmesb. New I. 1. &  
2. p. 172, to 194 Roger Hove  
den Annal. pars prior. p. 48.  
482 Mat. Paris. p. 71. to 76.  
Mat. Westm. An. 145. to  
1150. Gul. Neuburg Hist. l. 1 c.  
9. to 11. Holinshed. 54. Godw.  
p. 911. 22. 223 Speed. p. 483.  
484. 493. 494. Fox Ails and  
Monuments. p. 181.

d. Mat. Westm. An. 1243,  
1244. p. 1-4. 175. 178. 179.  
Mat. Paris. p. 788. 889. 616.  
619. Holinshed. 241. 131.  
Godw. p. 127. 228.

e. Mat. Paris. p. 774. 775. 780.  
788. 789. 794. 824. 830. to  
834. 847. 890. 900. 904. 905.  
946. 950. Additamenta p. 225.  
219. Mat. Westm. Holinshed.  
Danie's Speed. Graffen in H. 3.  
Godwin p. 176. 177.

mitted Prisoner to the Marshallsee among Rogues, where he died amongst Rogues and Murderers, and was buried at midnight in obscurity. (a) *Wina* Bishop of *Winchester*, so highly offended *Kenewalchus* King of the West Saxons who advanced him, that in the year 666. he drove him out of his Country, and deprived him of his Bishoprick. About the year of Christ 1107. (b) King *Henry* the first was so far incensed against *William Gifford*, whom he had formerly invested in the Bishoprick of *Winchester* by the delivery of a Ring and Crozier, for renouncing this his Investiture, and refusing his Consecration out of fear to displease Archbishop *Anselm*, that he seized his Temporalties, and banished him the Realm. (c) *Henry de Blais* Bishop of *Winchester*, against his Oath of Fealty and Allegiance to *Q. Maud*, disinherited her of the Crown, and set up *K. Stephen* in her stead; who not long after falling out with this Bishop, seized all his Castles; whereupon he revolted to *Maunder*, and procured a Pall from the Pope, to be made Archbishop of *Winchester*, and to have seven Bishopricks annexed to his Province. (d) *William Raley* Bishop of *Winchester* for excommunicating the Mayor, Citizens, and Monks of *Winchester* for obeying King *Henry* the third his Edict, nor to give him or his any viuals or lodging, and interdicting the Cathedral there, was forced to fly the Realm, and relinquish his Bishoprick; till by Archbishop *Bonifaces*, and the Popes mediators (which cost him a gratuity of 6000 l.) he made his peace with the King. (e) *Ethelmar* Bishop of *Winchester*, caused the Barons assembled in a Parliamentary Council at *Oxford* to take up Armes against him for his intollerable

tollerable Insolencies, Tyrannies, Exorbitancies, Oppressions, and to drive him out of the Realm; who seising on all his Goods and Treasure they could meet with, writ Letters and sent Agents to *Rome* to stop his return into *England*, which neither the King, Lords, nor Commons would permit upon any Letters or solicitations from the Pope on his behalf to King *Henry* the third, and the Lords. (a) *John Gernsey* Bishop of *WVincester* was excommunicated by the Popes Legat, his Temporalities seised, and he forced to fly to *Rome* for an absolution, for taking part with the Barons against King *Henry* the third, subscribing and ratifying with an Oath the Antimonarchical Provisions of *Oxford* in derogation of the Kings Royal Power and Government, against his Oath and Allegiance to the King. (b) *Henry Woodluck* Bishop of *WVincester*, interceeding to King *Edward* the first, for *Robert Wvinchelsie* Archbishop of *Canterbury* banished for Treason, and calling him his good Lord, had his Temporalities seised, Goods confiscated, and was put out of the Kings protection. (c) *WVil-liam WVickham* Bishop of *WVincester* for wasting and embesselling the Kings Treasure to a great value, wherein he was condemned, had all his Goods seised, his Temporalities bestowed on the young Prince of *WVales*, and was likewise banished above twenty miles from the Court. (d) *Stephen Gardiner* Bishop of *WVincester*, for a seditious Sermon preached before King *Edward* the sixth, and disobeying the Kings Injunctions, was committed Prisoner to the Fleet, and afterwards to the Tower of *London*, for two years space and an half, after which he was deprived of his Bishoprick, seised into the Kings hands, and sent

<sup>a</sup> *Mat Westm. An. 1265. 1266. Mat. Par. p. 951. 970. 972. Godw. p. 177. Holinsh. d. 171.*

<sup>b</sup> *Antiq. Eccles. Brit. p. 286. 287. Godw. p. 131.*

<sup>c</sup> *Antiq. Eccles. p. 184. 287. Holinsh. p. 526. 527. Godw. p. 184. 185.*

<sup>d</sup> *Fax Acts and Monuments Ed. 1641. vol. 2 p. 711 to 740 vol. 3. 16. 40 122. 527. Holinsh. p. 1154 to 1161. Baleus Scripturum Brit. Centur. 8. sect 88,*

<sup>a</sup> Mat. Westm. An 665. p. 234.  
Godw. p. 13. mco

<sup>b</sup> Mat. Westm. An 1107. 1107.  
p. 2. 5. 1. Godw. p. 159. 170.  
Holinshead. p. 30

<sup>c</sup> Will. Malmesh. Nov 1. 1. &  
2. p. 178. to 194. Roger Hove  
den Anna. pars prior. p. 48. 1.  
482. Mat. Paris. p. 71. to 76.  
Mat. Westm. An. 125. to  
1150. Gul. Neubrig Hist. l. 1 c.  
9. to 11. Holinshead p. 54. Godw.  
p. 91. 22. 223. Speed. p. 483.  
484. 493. 494. Fox Ails and  
Monuments. p. 181.

<sup>d</sup> Mat. Westm. An. 1243;  
1244. p. 1. 4. 175. 178. 179.  
Mat. Paris p. 788. 789. 616.  
619. Holinshead. 231. 132.  
Godw. p. 127. 228.

<sup>e</sup> Mat. Paris. p. 774. 775. 780.  
788. 789. 794. 824. 830. 1.  
834. 847. 890. 900. 904. 905.  
946. 950. Additaments p. 215.  
219. Mat. Westm. Holinshead.  
Danie. Speed. Grafton in H. 3.  
Godwin p. 176. 177.

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*a Mat Westm. An. 1265. 1266.  
Mat. Par. p. 951. 970. 972.  
Godw p 177. Holinsh d 271.*

*b Antiq. Eccles. Brit. p. 286,  
287. Godw. p. 231.*

*c Antiq. Eccles. p 285. 287.  
Holinshed p 526. 527. Godw p.  
184. 185.*

*d Fox Alls and Monuments Ed.  
1641. vol. 2 p. 711 10740 vol.  
3. 16. 40 122-527. Holinshed  
p. 1154 101161. Baleus Scrip-  
turum Brit. Centur. 8. sect 89.*

to



a *William Harrisons Description of England* l. 2. c. 1 p. 138. *Martins History*, p. 452. 453. 454. *Balams Cent. Script Brit.* l. 9. fol. 97.

b *Mat. Westm. An.* 740. p. 273. *Hoveden Annal. pars pri.* o, p. 402.

c *Simeon Dunelmensis Hist.* l. 3. c. 9. col. 34. *Malmesb. de Gestis Pontif.* l. 2. p. 177. *Mat. Paris, Mat. Westm. An.* 1096. p. 5. *Godwin*, p. 632.

d *Simeon Dunelm. Hist.* col. 20c. *Mat. Paris. Mat. Westm. Flor. Wigorn. Roger Hou. An.* 1069. 1070. 1071. *Godw. p.* 635. 637. *Thomas Stubs*, col. 176. *Henr. de Knyghton*, col. 2347.

to Prison again, being an implacable enemy to King Edward the sixth, and the Lady Elizabeth, afterwards Queen of England, whose death he oft contrived, and had well-nigh accomplished. (a) *John White* Bishop of *Winchester*, to obtain this fat Bishoprick promised to give the Pope 1600 pounds a year out of it during his life; which Sin the Pope seemingly detesting, he was forced to pay much dearer ere he could obtain it; he threatened to excommunicate *Queen Elizabeth* in the first year of her reign, for which he was committed to Prison. After that for refusing to take the Oath of Supremacy and Allegiance to the Queen, he and thirteen more Bishops were deprived of their Bishopricks, and others placed in their rooms. (b) *Kenulph* the tenth Bishop of *Durham*, in the year of Christ 750. was apprehended and committed Prisoner to the Castle of *Bebba*, and his Church besieged by *Egbert* King of *Northumberland* for misdemeanours against him. (c) *Egelrick* 16. Bishop of *Durham*, charged with Treason and Conspiracy against *William the Conqueror*, Piracy on the Sea, and disturbing the peace of the Kingdom, was for these offences committed perpetual Prisoner to *W. Minster* Abby, where he lamented his misdemeanours, and dyed very penitently. (d) *Egelwyn* the 17. Bishop of *Durham* for raising two Rebellions against King *William the Conqueror*, and committing the King, with all his Followers, as Invaders and Robbers of the Church, was banished the Realm, deprived of his Bishoprick, and at last invading the Realm, was taken Prisoner in the Isle of *Ely* by the King, and committed close Prisoner to *Abyngdon* Anno 1071. where refusing to take any sustenance, he died of anger,

Ser, grief, and hunger. Not mention the tragedy of [e] *VVaicher* Bishop of *Durham*, created Bishop, and likewise Earl of *Northumberland* by *VWilliam* the Conqueror (the first Spiritual and Temporal Lords of this See) who turning a very great Oppressor of the People, so far incensed them by the murder of *Leulfus* by *Leofwin* and *Gilbert* his Chaplain and Kinsman, that they assaulted him and his Followers in the Cathedral Church, where they fortified themselves, slew the Bishop himself, and all his retinue, to the number of one hundred Persons, and set the Church on fire. [f] *VWilliam* *Kairliph*, his next Successor in the See of *Durham*, though advanced to that Office by King *VWilliam* *Rufus*, and made one of his Priy Counsel, yet he most treacherously and ungratefully conspired with *Odo* Bishop of *Bayon*, and other Great men Anno 1088. to deprive him of his Crown; which the King (who most trusted and favoured him of any other) took very grievously at his hands; whereupon he marched to *Durham* in person with his Army, which this Bishop by strong hand held out against him, till at last he was enforced to surrender the City, and himself to the Kings mercy; who thereupon banished him the Realm for three years, taking the profits of his Temporalties till September 11. *Aug.* 1199. at which time the King received him into his favour, and restored him to his Bishoprick. After which he fell again into the Kings displeasure, and dyed of grief, that he could not clear himself of the Rebellion charged against him, which he was summoned to answer. In the year of our Lord 1101. (g) *K. Henry* the first, upon the innumerable complaints to him made

e *Malmesb. l. 3. Hist. Angl.*  
p. 110 *M. Paris, An. 1075.*  
p. 9. *Hoveden Annal* p. prior,  
p. 954, 955. 956 *Godw. p. 637.*  
to 641. *Simeon Dunelm Hist.*  
col. 208. 204. 210 *Chron.*  
*Johannis Brompton, col. 977.*

f *Malmesb. de Gestis Regum,*  
*Angl. l. 1. p. 120, 121. De*  
*Gestis Pontif. Angl. l. 3. p.*  
277. *M. Paris, p. 13, 14.*  
*Mat. Westm. Flor. Wigorn. Ho-*  
*veden, Walsingham. Tpodigma*  
*Neustr. An. 1088 Holinshed,*  
p. 17, 18 *Godw. p. 643, 644.*

g *Mat. Paris, p. 51, 54. Will.*  
*Malm. De Gestis Pontif. Angl.*  
*l. 3. p. 277, 278, Godwin, p.*  
645, 646, 647. *Simeon Dun-*  
*elm. Hist. col. 59, to 62. De*  
*Gestis Regum, col. 226. Ra-*  
*dulfus de Diceto, col. 499.*  
*Chron. Johannis Brompton, col.*  
909. *Henry de Knyghton, De*  
*Event. Hist. l. 3. c. 8.*

<sup>h</sup> *Holinshed History of Scotland,*  
p. 181.

<sup>i</sup> *Chron. Johannis Brompton.*  
col. 1159. *Hoveden Annal pars*  
*posterior,* p. 615. *Holinshed,* p.  
105.

<sup>k</sup> *Henr. de Knighton de Eueu.*  
*Angl. l. 3 c. 5. Godw. p. 521,*  
522.

made against *Ranulph Flambard* Bishop of *Durham* by the Vote of a whole Parliamentary Council clapt him up Prisoner in the Tower of *London*, for a most notable Oppressor, Extortioner, Rebel, Traytor; prepared to act any wickednesse, who was likewise created by *William Rufus* both Chantellor and Treasurer of *England*. This Bishop afterwards escaping into *Normandy*, perswaded Duke *Robert* to invade the Realm, to the great disturbance thereof, and effusion of much Christian blood. After which having purchased his peace with large Gifts, yet the K. exacted from him great sums, & seised on all his Goods & Bishoprick. (b) *Edgar* (King of *Scots*) about the year 1100. gavethe Town of *Berwick* to the Bishop of *Durham*; but because he afterwards wrought Treason against him, he lost the Gift, the King thereupon resuming the Town into his own hands. (i) *Hugh Pusar* Bishop of *Durham*, (who purchased the Earldom of *Northumberland* of King *Richard* the first) for giving a rude sawcy answer to King *Henry* the second, had his Castle of *Durham* seised into the Kings hands, Anno 1184. and otherwise was afflicted by him. (k) *Anthony Bek*, or *Bek*, Bishop of *Durham*, excommunicating the Prior and Monks of *Durham*, notwithstanding their Appeal to the Pope and King, and going to *Rome* without the Kings License; King *Edward* the first thereupon seised his Temporalties and Liberties; and appointed a new Chancellour, new Justices, and other Officers of *Durham*. During this his disgrace, this King for his contempts took away three Manors, and the Church of *Symondbury* from the Bishoprick, with divers other Lands. He being with other Bishops put out of the Kings protection for

for denying to grant him an ayde, he and they were forced to make their peace with large Gifts, & the grant of the fifth part of their Ecclesiastical Goods and Revenues for one year.

(l) After the death of *Lewis Beaumont*, the Monks of *Durham* electing a Monk of their own for their Bishop, the Archbp. of *Tork* consecrating him without the Kings License: the King thereupon refused to restore his Temporalities to him, and caused *Richard de Bury* without any election of the Monk or Chapter, to be made and consecrated Bishop in his place; whereupon the Monk retired into the Monastery.

(m) *Cuthbert Toustall* Bishop of *Durham* for his disobedience to King *Edward* the 6th. was committed Prisoner to the Tower of *London*, Decemb. 20. 1551. where he continued all his Reign, the King being so highly offended with him, that in (n) 7 E. 6. by a special Act of Parliament, the Bishoprick of *Durham* was dissolved, and all the Lands and Hereditaments thereof given to the King, his Heirs and Successors; though afterwards the Bishop and Bishoprick were restored by Queen *Mary*; but in 1 *Elizabeth* this Bishop was deprived of his Bishoprick by Act of Parliament for refusing the Oath of Supremacy, and opposing the Queens proceedings, and committed Prisoner to *Lambeth*. Our learned Martyr

(o) *William Tyndal*, writing of this Bishop *Toustall*, observes, That the cause why he left the Bishoprick of *London* for *Durham*, was only covetousness and ambition. *Beithet* (addes he) is it possible naturally, that there should be any good Bishop, so long as the Bishopricks be nothing save worldly pomp and honour, superfluous abundance of all manner of Riches, and Liberty to do what a man list un-

<sup>l</sup> *Godwins Catalogue*, p. 524.

<sup>m</sup> *Fox's Acts and Monuments*, 1610. p. 180. *Antiqu. Ecclesi. Brit.* Godw. p. 670.

<sup>n</sup> *Rassals Abridgement of Statutes*, Title *Durham*. *Cambdens Brit.* p. 736, 741. *Holinshed*, p. 1184. *Godwin*, p. 533. *Martins History*, p. 452, 453; 454.

<sup>o</sup> *Praeface of Popish Prelates*, p. 574.

p Chronicon Geru. col. 1346.  
 1346. Chron. Johannis Brem-  
 ren, col. 1023, 1026, 107.  
 Henry de Knyghton, De Event.  
 Angl. l. 2. c. 10. W. Malin.  
 Hist. Nov. l. 2. p. 181. to 190.  
 Gul. Neubrigenfis, Hist. l. 1.  
 c. 6. Mat. Paris, Mat. Westm.  
 Hoveden, Hyden, Fabian,  
 Holinshed, Grafton, Speed, Da-  
 niel, Fox in the life of King  
 Stephen, Godwin, col. p. 319,  
 to 322.

q G. dw. Catalogue of Bishops,  
 p. 281. Walsingham, Trussel,  
 Holinshed An. 1328.

r Fabians Chronicle, part 7.  
 An. 1450. p. 453. Caxton,  
 part 6. Grafton, Hall Speed,  
 Martin, An. 1450. Holin-  
 shed, p. 636. Godwin, p. 351.

punished; things which only the evil desire,  
 and good men abhor.

(p) Roger the great rich Bishop of Salisbu-  
 ry, (who contrary to his Oath, Duty, and Al-  
 legiance to King Henry the first his Advancer,  
 and Maud his Daughter, set up and made  
 Stephen (a Usurper) King, thereby involving  
 the Kingdom in intestine bloody wars and  
 feuds all his Reign; by a divine retaliation of  
 his Perjury and Treachery, had his Person im-  
 prisoned, his 2. newly repaired Castles of Sher-  
 born and Malmesbury, with his stately new built  
 Castle of Devizes, and all his ammunition and  
 treasures in them seized upon, with the Castles  
 of his Nephews and Creatures (Nigelus Bp. of  
 Ely, & Alexander Bp. of Lincoln) for real or pre-  
 tended offences, which Castles K. Stephen refu-  
 sed to restore, or to be judged by the Bishops, or  
 their Canons in the Council of Winchester, com-  
 moned by the Popes Legate, to debate the  
 legality of their seizure by the King, and to  
 restore them to the Bishops, which the King  
 would by no means give his consent to do; the  
 Archbp. of Rhean justifying the lawfulness of  
 these Castles seizure in the Council, as well as  
 the Kings Lawyers. (q) Richard Milford  
 Bishop of Salisbury, was by order of the Ba-  
 rons in Parliament in XII. 2. removed from  
 the Court, and imprisoned in the Castle of  
 Bristol, as a pernicious Whisperer, Flatterer,  
 evil Counsellor, Traytor to the King and  
 Kingdom. (a) William Ayscote Bishop of Salis-  
 bury Confessor to King Henry 6. by his oppressi-  
 ons, ill dealing, and consenting to the yield-  
 ing up of Anjou and Mayen to the hands of the  
 French King, so far incensed the Nobles and vul-  
 gar Rabble his Tenants too against him, that  
 in the insurrection of Jack Cade, June 29. 1450.  
 some



some of these Bishops Tenants coming to E-  
dendon in *U*ilshire whiles he was there say-  
ing Masse, seized upon him even in the  
Church, drew him from the Altar arrayed in  
his Pontifical Massing Vestments, carried him  
to the top of a Hill not far off, and there  
whiles he was kneeling on his Knees cleft his  
Head in two, stript him naked to the skin,  
and renting his bloody shirt into several pie-  
ces, took every man a rag to keep it as a mo-  
nument of this their exploit. Which though  
tumultuous and illegal in them, was yet a just  
judgement of God upon himself, for opre-  
sing his Tenants, and other publick milde-  
meanours.

(f) Anno 873. *Alfred* Bishop of *Leicester*  
was deprived of his Bishoprick for his milde-  
meanours by King *Elfred*. (t) *Vlf* Bishop of  
*Lincoln* was banished the Realm, and hardly  
escaped with his life, together with *Robert*  
Archbishop of *Canterbury*, and *William* Bishop  
of *London* by *Edward* the Confessor, by the  
advile of his Nobles assembled in a Parlia-  
mentary Council, for giving this good King  
wicked Counsel, and incensing him against  
the English; causing the King to infringe  
his good Laws, and not to administer upright  
Justice to his People, which he promised to  
reform upon their banishment. u) *Alexan-*  
*der* Bishop of *Lincoln* was banished the Land,  
forced to fly into *Scotland*, and deprived of  
his Bishoprick, Anno 1070. for opposing *Vil-*  
*liam* the Conquerour, as an Invader of the  
Church and ravishers of Ecclesiastical things, the  
Norman Conquerours making bold with all the  
Money, Chattels, Charters they could find in  
any Monastery, which they diligently searched  
by the Kings command, who appointed how  
many

(f) *Mat. Westm. An. 873. God-*  
*win, p. 226.*

(t) *Simon Dunelmensis Hist. Flor.*  
*Wigorn. Mat. Westm Brompton*  
*Anno 1052. Godwin, p.*  
*130.*

u) *Mat. Paris, Anno 1070.*  
*p. 6. Simon Dunelmensis,*  
*Florentius Wigorniensis, Ingul-*  
*Malmesbury, Hoveden, Brompton*  
*in Anno 1070. Holinshed,*  
*p. 18.*

x Chronicon Johannis Bromp-  
ton, col. 10. 7. Gul. Neub-  
genfis, L. 1 c. 5. Huntingd. n  
Hift. 1. 8. p. 389, 390. Alae-  
don Annal pars prior, p. 484,  
1495. Mat. Paris p. 74, 75,  
76. Mat. Westm. An. 1139,  
1146 Fox Afts and Monu-  
ments p. 181. Spied, p. 488,  
491, 494. Holingshed p. 50.  
Godwin, p. 233

y Mat. Paris Hist. p. 193,  
195, 196. Hoveden Annal.  
pars posterior, p. 776, 777.  
Holingshed p. 173. Ribadenira,  
Fleuves des vies des Saints par.  
2 p. 428, 429. Willets Synop-  
sis papistini contr. 5. qu. 5. p. 280

z Mat. Paris, Hist. Angl. p.  
220, 288 Antiqu. Eccles. Brit.  
p. 149 Fox Afts and Monu-  
ments, vol. 1. p. 335. Willets  
Synopsis, P. p. contr. 5. qu. 3. p.  
280.

many Souldiers every Bishop & Absbot which held of him by Barony, should find for the King in times of war, from which they were formerly exempted. (x) Alexander Bishop of Lincoln, Nephew to Roger the great Bishop of Salisbury, built three new Castles at Banbury, Newark, and Slesford, which King Stephen seised upon and took from him, upon some pretended or actual Misdemeanours, together with all the Ammunition and Treasure this Bishop had laid up in them, and imprisoned the Bishop himself, for holding the Castle of Devises against him, and refusing to surrender it till constrained. (y) St. Hugh Bishop of Lincoln did much oppose the payment of any Subsidies or Taxes to King Henry the second, Richard the first, and King John; he resisted King Richard the first to his face when he demanded Taxes from his Subjects, by means whereof; and of another Bishop joyning with him, he could gain no moneys from them. Whereupon the King in a great rage banished both these Bishops, confiscated all their Goods, and seised the Goods of the other Bishops, who thereupon submitted to the King. (z) Hugh Wallis or de Villis Bishop of Lincoln, about the year 1209. owning that Arch-traytor Stephen Langton for Archbishop of Canterbury, and receiving his consecration from him, contrary to King Johns expresse command, had all his Temporalties seised, and himself kept fasting for four years space before they were restored. After which he joyning with Lewis the French King, and the Barons siding with him against King John, he was for these new Treasons, not only prosecuted by the King, but also excommunicated by the Pope, and not absolved till he paid the

the Pope one thousand Mark, and his Legat one hundred Marks; sundry other of our Bishops being then fined for the like Crimes, and that so deeply, that they were compelled to sell all they had to satisfy the King. (a) *Hugh Burwash* Bishop of *Lincoln*, though advanced by the special favour of King *Edward* the second to that See, fell so far into his Royal displeasure within two years after his consecration, for some contempts and offences against him, that the King seized his Temporalties into his hands for two years space, *Anno* 1324. he being restored to the Kings favour and his Temporalties again, the grudge thereof stuck so far in his stomach, that none was so forward to assist the Queen with money, armes, forces, nor so eager against the King to depose him, as this Bishop of *Lincoln*, and the Bishops of *Ely*, *Dublin*, and *Canterbury*, by whose assistance and advice the King was not only deposed, but murdered. (b) *Thomas Watson* Bishop of *Lincoln* in the first year of Queen *Elizabeth*, as by the Queen and Parliament deprived of his Bishoprick, and committed to Prison for refusing to take the Oath of Allegiance and Supremacy, and threatening to excommunicate the Queen for altering Religion.

*Walsingham Hist. Angl. Anno* 1325, 1327 p. 101. 104. 109. *Godwin*, p. 303 *Speed. Hist.* p. 678, 680, 681.

*b Martini History*, p. 453. *Godwin*, p. 241. *Antiqu. Eccles. Brit.* p. 416, 427.

King *Stephen* about the year 1140. banished (c) *Nigelus* Bishop of *Ely* for his Treason and Contempts against him, seized his Castles and Temporalties during his life, and kept them in his hands at least five years. space after his death. (d) *Geoffry Rydel* his next Successor (commonly called the proud Bishop of *Ely*) had all his Moneys, to wit, 3060 marks of Silver, and 205 pounds of Gold seized upon, and confiscated by King *RICHARD* the first.

*c Radulfus de Dicem, Abbrev. Chronicorum*, col. 508. *Mat. Paris*, p. 74. *Mat. Westm. An.* 1339. p. 36. *Godwin*, p. 201. *Henr. de Knyghion, de Event. Angl.* l. 2 c. 10. *d Mat. Paris*, p. 147. *Godwin*, p. 202. *Radulfus de Dicem, Martini Hist.* col. 677.

(e) *William*

c Chronicon Johannis Bromp-  
ton, col. 1224, 1217.  
Hoveden Annal. pars postea ior.  
p. 580. 587, 700, 10708, 718.  
719, 720, 735. Mat. Paris.  
p. 151, 155, 156, 157, 162,  
Etc. Neubrigenfis, Hist. l. 4. c.  
14, 15, 16, 17, 18. Holin-  
shed, p. 129, 1313. Fox  
Acts and Monuments p. 114,  
212, 24. Speed, p. 531, Etc.  
Godwin p. 147. Henry de  
Knygh-ton de Event. Angl. l. 2. c. 13.  
Chronicon Geisvici.

f Mat. Westm. Mat. Paris, An.  
1208. p. 217, 218. Holin-  
shed, p. 171, 172. Etc. God-  
win, p. 291. Henry de Knygh-  
ton de Event. Angl. l. 2. c. 13.

e Mat. Paris, p. 906, 921,  
959. Godwin, p. 107.  
h Godwin, p. 259, 10272.  
Walsingham Hist. An. 1318, p.  
164. Ipdigima Neustr. p. 125.  
Holinshed, p. 391, 392. An-  
tiqu. Eccl'es. Brit. p. 271, 10.  
275. Harrisons History of  
England l. 2 c. 1 p. 143, 144.  
Fox Acts and Monuments, vol.  
3.

(e) William Longchamp Bishop of Ely, both  
Protector, Chancellour, and Chief Justice of  
the Realm, and Popes Legat, during King  
Richard 1. his absence in the holy wars, as he  
seised and spoyled the Temporalities and  
Goods of Geoffry Plantaginet Archbishop of  
York, stripped him and his Followers of all  
they had, dragged him by his Officers out of  
St. Maryns Church in Dover by force from  
the very Altar it self, without the least respect  
to the greatness of his Person, or holyness of  
the Place, and thrust him Prisoner into Do-  
ver Castle; so himself was soon after seised up-  
on, dragged by the Heels, and imprisoned at  
Dover by the vulgar Rabble, then forced out  
of the Realm by the Nobles, and other Pre-  
lates, and his Estate confiscated for his intol-  
erable Tyranny and Mildemeanours. (f) Eu-  
stachius Bp. of Ely, for pronouncing the Popes  
excommunication against King John, & inter-  
dicting the whole Realm, had all his Tempo-  
ralties seised into the Kings hands, his Goods  
confiscated, himself forced to fly the Realm,  
and to continue in exile many years; all the  
Prelates and Clergy of England confederating  
with him herein being likewise commanded  
to depart the Realm, their Possessions, Baro-  
nies, Temporalities, Goods seised, confiscated,  
and all of them put out of the Kings prote-  
ction, Anno 1208. (g) King Henry the third  
was so highly offended with Hugh Balsam Bi-  
shop of Ely, that he seised upon his Tempo-  
ralties, caused all the Woods thereon to be  
cut down and sold, the Parks to be spoyled,  
the Ponds to be fished and wasted, and har-  
vock to be made of all things, for harbouring  
the Rebels then in armes against him. (h) The-  
mas Lilde Bishop of Ely, a furious indiscreet  
Prelate

Prelate, upon King Edward the third his complaint to the Parliament was banished the Court during his life, & his Possessions seized on by the King till his death. (n) *Thomas Thurlby* Bishop of Ely, for denying the Oath of Supremacy, and opposing the reformation of Religion intended by Queen Elizabeth, was committed Prisoner to the Tower, and deprived of his Bishoprick by the Parliament in the first year of Queen Elizabeth, with other Popish Bishops deprived for the like offences the same year.

(o) *Walter Stapleton* Bishop of Exeter, Anno 1326. was assaulted by the people in London, at the North-door of Pauls, and dragged thence by them into Cheap-side by the heels, where they proclaimed him an open Traytor, a Seducer of King Edward the second, ( who left the charge of the City to him ) and a Subverter of their liberties; after which stripping him of his Pontifical Garments, they took off his Head from his Shoulders, and set it on a Poll for a spectacle, that the remembrance & cause of his death (never questioned) might continue. (p) *Living* the 23d. Bishop of Worcester, Anno 1040. was accused by *Elfrick* Archbishop of York, for procuring the death of *Alfred* eldest Son of *Ethelred*: Whereupon King *Hardeknute* degraded him, and gave his Bishoprick to *Elfrick*. So (q) *Alfred* Bishop of Worcester for his misdemeanours and opposition against King *Hardeknute*, and having likewise a hand in the death of his half Brother *Alfred*, was expelled that See, till his money purchased his peace. (r) *Maugere* the third Bishop of Worcester, being one of the four Bishops who excommunicated King *John*, and put the whole Kingdom under an Inter-

R

dict,

n Godw. p. 225, 229, 339.  
Martins History, p. 433, 454.

o Fabians Chron. part 7. p. 181.  
181. Holinshed, 338. 1305.  
Walsingham Hist. Angl. p. 104.  
105. Godwin. p. 330.

p Malmesb. de Gestis Pontif.  
l. 2. c. 12. p. 77. Mat. Westm.  
An. 1040. Godwin, p. 436.

q Mat. Westm. An. 1208.  
Mat. Paris, p. 217. 232.  
Walsingham Epitoma Historiarum  
p. 53. Godwin, p. 462. Holinshed, Speed, Grafton, An.  
1208. in King John.  
r Holinshed, l. 7. c. 15. p.  
1851. Speeds History, p. 403,  
411.



a *Malmesh. de Gestis Pontif.*  
l. 4 p. 287 *Godwin*, p. 473.

b *Mat. Westm. An.* 1208,  
1215. *Godw.* p. 375.

c *Mat. Paris*, p. 881, 888,  
901, 907, 916, 917, 924, 934,  
960, 961. *Holinshed*, p. 251,  
252, 1258. *Godw.* p. 375.

d *Walsingham Hist. Angl.* p. 98,  
99, 101, 104. *Tridigma, New-*  
*stria An.* 1326, 1327. *Hol-*  
*insbed*, p. 329, 339, 340,  
345. *Speed*, p. 7730,  
680. *Antiq. Eccles. Brit.* p.  
237. *Godwin's Catalogue*, p.  
232, 233. *Camden's Britan.*  
p. 575. *My Antipathy to the*  
*English Lordly Prelacy to Uni-*  
*ty and Monarchy*, p. 55, 96,  
265, 266, 236.

dict, Anno 1208. had all his Goods confiscated, his Temporalties seized by the King, and being forced to fly the Realm for these misdeemeanours died in exile. (a) *Raynelmus* the 30. Bishop of Hereford receiving his investiture from King Henry the first, by the delivery of a Ring and Crozier, according to the Law and Custom of that Age, and afterwards resigning them into the Kings hands again to pleasure *Anselme*, against the Kings Prerogative, the King was so highly offended with him (as he had just cause) that he presently banished him the Realm, and seized his Temporalties. (b) *Giles de Bruse* Bishop of Hereford for siding with the Barons in their wars against King John, and consenting to the Interdict, had all his Goods and Temporalties seized, and was banished the Kingdom by King John. (c) *Peter de Eveblacks* 42. Bishop of Hereford for his intollerable Oppressions, Treacheries and Exorbitances, was arrested by the Barons in the year 1263. in his own Cathedral Church, where they seized upon his Goods, divided his Treasure amongst their Souldiers before his face, and then imprisoned him a long time in *Ordky Castle*, as a mere Pest and Traytor both to Church and State. (d) *Adam de Orleton* or *Tarleton* the 46. Bishop of Hereford, was arrested of High Treason for aiding the Mortymers with men and armes, against King Edward the second, and being indicted and brought to the Kings-bench Bar at *Westminster* to be arraigned for this Treason, the Archbishops of *Canterbury*, *York*, and *Dublin*, accompanied with their Suffragan Bishops, came forcibly with their Croziers, rescued, & took him away from the Bar, and protected him from the Kings Justice; but the Indictment being

being found true upon proof, his Temporalities were thereupon seized into the Kings hands, till by this Bishops instigation he was deposed from the Crown, and soon after murdered by his advice. When Queen Isabel and her Son Prince Edward were with their Army at Oxford, this Bishop steps up into the Pulpit, and there taking these words for his Text, *My Head grieved me*: he made a long Discourse to prove, *That an Evil Head, not otherwise to be cured, must be taken away*, applying it to King Edw. the 2d. that he ought to be deposed, and afterwards he counselled the Queen to depose & make him away, which being effected at Berkeley Castle, by thrusting a hot Spit into his fundament; none then appeared so earnest a Prosecutor of these Murderers as this Traitorous Bishop, who set them on work: to whom when many of his own Letters were produced and shewed concerning this most traytorous inhuman Act, he eluded them by sophistical interpretations, and utterly denied he was any way consenting thereunto, when as in truth he was the chief occasion and adviser thereof. (e) *John Trevenant* the 51. Bishop of Hereford was one of the prime Actors in the deposition of King Richard the second, and setting up King Henry the 4th. in his Throne; for which he demerited not only a sequestration of his Temporalities, but a Decollation, though he escaped both. (f) *Charles Booth* Bishop of Hereford was excepted out of the General pardon of the *Præmunire* granted by King Henry the 8th. to the Clergy in Parliament, 22 H. 8. c. 15, for which his Goods and Temporalities were confiscated to the King. (g) *Agilric* Bishop of the South-Saxons (since *Chichester*) was deprived by

c Rot. Parl. 1 H. 4. Walsingham, Hist. Angl. p. 401. Holinshed, p. 507. 10 510. Speed, p. 763. Grafton, How, Baker, Trussel, Hall in R. 2. & H. 4. Godwin, p. 378.

f Mat. Westm. Wigorniensis, Mat. Paris, Malmesbury, Higden, Chron. Johannis Bromton, Huntingdon. Anno 1070. Godwin, p. 383.

g 11 R. 2. c. 6. Walsingham, Hist. Angl. An. 1388. p. 305. Grimston, Holinshed, Trussel, An. 11 R. 2. Godw. p. 388.

k 11 R. 2. c. 6. *Walsingham Hist. Angl. An. 1388* p 365.  
Grimston, *Holinshed, Trussel,*  
An. 11 R. 2. Godw. p. 388.

l *Holinshed, p. 951.*

m Godwin, p. 390. and Fox,  
vol. 2.

n *Martins History, 452, 453,*  
454. *Antiqu. Eccles. Brit.*  
in *Man. Parker, Godwin, p.*  
390.

o *Walsingham Hist. p. 278,*  
319, to 314, 338. *Poly-*  
*chronicon, l. 7. c. 5. Antiqu.*  
*Eccles. Brit. p. 248. Holin-*  
*shed, p. 442, 443. Speed, p.*  
*795, 797. Godwin, p. 350,*  
*351, 352. Exact Abridgement*  
*of the Records of the*  
*Tower, p. 188, 189, 191,*  
*292, 293.*

p Godwin, p. 952.

*William the Conqueror, Anno 1078. with sun-*  
*dry other Bishops and Abbots in the Councils*  
*of Winchester and Windsor, for their Treas-*  
*ons and Conspiracies against him, and after-*  
*wards imprisoned. [k] Thomas Rushock the*  
*20th. Bishop of Chichester, a lewd pernicious*  
*Prelate, Anno 1388. was banished the Court*  
*as a Traytor and pernicious Counsellor to*  
*King Richard the second, his Lands and*  
*Goods confiscated, himself banished and de-*  
*prived of his Bishoprick by Act of Parliament,*  
*and had suffered death too as a Traytor, but*  
*that his Guiltiness made him fly before he*  
*could be apprehended: [l] Richard Sampson,*  
*the 37th. Bishop of Chichester, Anno 21 H. 8.*  
*was committed Prisoner to the Tower, for re-*  
*lieving certain trayterous Persons who de-*  
*nyed the Kings Supremacy. [m] George Day*  
*Bishop of Chichester, Octob. 10. 1551. was de-*  
*prived of his Bishoprick for denying the*  
*Kings Supremacy, maintaining the Popes,*  
*and other Misdemeanours; and his Tempo-*  
*ralties seised. [n] John Christopherson Bishop*  
*of Chichester was deprived of his Bishoprick*  
*by Act of Parliament, 1 Eliz. for denying the*  
*Queens Supremacy, and to take the Oath of*  
*Supremacy and Allegiance.*

[o] *Henry Spencer Bishop of Norwich a Mar-*  
*tial Prelate, more employed in the Field than*  
*in the Pulpit, and the Popes General against*  
*the Flemmings, Anno 1385. had all his Tempo-*  
*ralties seised into the Kings hands for two*  
*years, for raising an Army and passing the*  
*Seas without and against King Richard the se-*  
*cond his command, and was likewise questio-*  
*ned, fined and ransomed in Parliament for his*  
*misdemeanours in that military employment.*  
[p] *Alexander Bishop of Norwich being elec-*  
*ted*

ted by the Monks against the Kings consent Anno 1406. had his Temporalities kept from him by the King, and his Person imprisoned at *Windfor* almost a year. [g] *Richard Nyx* Bishop of *Norwich* in the 25. of H. 8. was attainted in a *Premunire*, put out of the Kings protection, his Person imprisoned, his Lands, Goods and Chattels seized and forfeited to the King, for citing the Maior of *Therford* into his Spiritual Court, and forcing him to revoke a *Presentment* upon Oath, contrary to Law.

q Hill 25 H 8. coram Rege, vol. 15. Godwin, p. 354.

[r] *Hugh Novant* Bishop of *Chester* (or *Coventry* and *Litchfield* as some stile him) for conspiring with the King of *France* and *Earl John*, against his Sovereign King *Richard* the first, to detain him still in Prison, and plotting all the Mischief he could for the destruction of the King and Kingdom, was in a Grand Parliamentary Cotuncil held at *Nottingham*, about the year 1198. adjudged to Ecclesiastical censures, and the seizure of his Temporalities as a Bishop, and also to banishment, and a Fine of 5000 Marks by the Temporal Lords, as an Officer to the King.

r Roger Hoveden Anna. pars p. 101. p. 74 717, 752, 776. Mat. Paris, p. 280. C. Met. Westm. Anno 1198 p. 2. Holinshed, p. 142, 147. Godwin, p. 258. Speed, p. 541.

[s] *Walter Langton* Bishop of *Chester*, by King *Edward* the second his command, was arrested by the Constable of the Tower, and imprisoned above two years space in several Castles, his Lands and Temporalities seized into the Kings hands, his Goods confiscated, and after that compelled to answer to divers hainous Crimes whereof he was accused. [t] *Clutbert* Scot. Bishop of *Chester* for his disobedience to Queen *Elizabeth* was committed Prisoner to the Fleet, and displaced.

t Mat. Westm. Anno 1301. p. 419. Walsingham, Hist. Angl. p. 68. Holinshed, p. 313. Speed. p. 667. Godwin, p. 260, 261.

[u] *Edmured King of Mercia* for some just displeasure against *Patrik* Bp. of *Excester*, burned his

t Godwins Catalogue, p. 545.

u Malmesb. De Gestis Pontif. Angl. p. 231. Godwin, p. 392, 393.

x Malmesb. de Gestis Regum  
 Angl. l. 2. c. 10. p. 60. Mat.  
 Westm. Anno 983. p. 379.  
 Antiqu. Eccles. Brit. p. 61.  
 Speed, p. 414. Godw. p. 394.

w Halls Chronicle, 25 H. 8.  
 f 2. 8. H. inscribed p. 925. 937.  
 Ba. 2m Cent. Script. Brit. Cent.  
 H. c. 68. 100. For Alls and  
 Monuments p. 95. 976 Speed,  
 p. 109. 1046. Godwin. p.  
 402.

z Godwin, p. 539.

a Godwin, p. 538.

b Godw. p. 538, 539.

c Trin. 36 H. 8. Coram. Reg.  
 Rot. off. Godwin, p. 540.

his Church and City, and forced him to desert his Bishoprick; to which he would never afterwards return. [x] Godwin Bishop of Rochester was for many months besieged in his City of Rochester by King Ebelred, for some contempts against this King, who would not raise his Siege upon any intreaty, till the Bishop had submitted himself, and likewise paid him an hundred pounds Fine. [y] Iohn Fisher Bishop of Rochester was grievously questioned in Parliament by the House of Commons, Anno 25 H. 8. for saying, That all their doings against the Clergy, was for lack of Faith, after which he was indicted and condemned of High Treason, for countenancing the Revelations of Elizabeth Barton, and denying to acknowledge the Kings Supremacy over Ecclesiastical Persons and Causes; for which Treason he was executed upon Tower-hill, (though a Bishop, and new-made Cardinal) June 21. 1535. and his Head set upon London Bridge.

[z] Edmond de Bromfield the 48th. Bishop of Landaff was for a long time committed Prisoner to the Tower, his Temporalties seized, and Goods confiscated by King Richard the second, for procuring and bringing in the Popes Bulls of Provision, contrary to his own Oath, and the Laws of the Land, to make himself Abbot of Bury.

[a] Richard Bishop of Bangor, siding against King Iohn his Sovereign, with Loeu Prince of Wales, was taken Prisoner by the King in his own Cathedral Church, and put to a ransom of 200. Hawks. [b] Roger Tyngh Bishop of Bangor was imprisoned two or three years for his disobedience against King Henry the 4th. and confederating with that Rebel Owen Glendwr. [c] Arthur Bishop of Bangor was attainted



attainted in a *Premunire* in the 36. year of King Henry the 8th. for suing for the right of Patronage and Tithes of the Church of *Langeyney*, in his Spiritual Court, which belonged only to the Kings Temporal Courts, for which he was put out of the Kings protection, his Goods confiscated, Temporalities seized, and his Person adjudged to be imprisoned according to the Statute; he sold away 5. fair Bells out of the Steeple of his Cathedral.

[e] *Giso Bishop of Bath and Wells*, had many conflicts with King *Herard*, who forced him to fly the Realm, and seized his Temporalities all his Reign. [f] *Joceline Bishop of Bath and Wells*, joyned with Archbishop *Langton* and other Bishops, in excommunicating his Sovereign King *John*, and interdicting the Kingdom, for which offences his Temporalities were seized, his Goods confiscated, himself forced to fly and banished the Realm for five years space. [g] *Robert Stillington Bishop of Bath and Wells*, for siding with the bloody Usurper *Richard the third* at whose Coronation he was specially employed, and for yielding assistance to *Lambert the Counterfeit Earl of Warwick*, and other Treacheries was publicly accused of High Treason, against King *Henry the 7th.* and also arrested of High Treason in the University of *Oxford*, whether he fled for Sanctuary, imprisoned in the Castle of *Windsor* till his death Anno 1491. and his Goods and Temporalities seized.

[h] *William Barlow Bishop of Bath and Wells*, was attainted in a *Premunire*, by which his Temporalities and Goods were forfeited to the King. [i] *Gilbert Bourne the 47. Bishop of Bath and Wells*, for denying the Queens Supremacy, and refusing the Oath of Supremacy and Allegiance to her, 1 *Eliz.* was deprived of his Bishoprick.

And to mention no more Presidents in so plain a Case, August 4. 1641. *Walter Bishop of Winchester*, *Robert Bishop of Coventry and Lichfield*, *Godfrey Bishop of Gloucester*, *Joseph Bishop of Exeter*, *John Bishop of Asaph*, *George Bishop of Hereford*, *Matthias Bishop of Ely*, *William Bishop of Bangor*, *Robert Bishop of Bristol*, *John Bishop of Roch-*

e Godwin p. 360, 361.

f Mat. Paris p. 217. Mat. Westm. Anno 1208. Godwin Edit. 2. p. 107, 366.

g Halls Chron. 2 R. 2. f. 25. Speed p. 933. Hohnshed and Lord Verulam in H. 7. Godwin Edit. 2 p. 377, 378.

h Brooks Abridgment Tit. Premunire sect. 21. i Antiq Eccles. Brit. in Mat. Parker, Martyns History p. 492, &c. Godwin p. 311. see the Commons and Lords Journals August 4. 1641.

ster,

ster, John Bishop of Peterborough, Roger Bishop of Landaffe, and William Bishop of Bath and Wells, were all of them joyntly, and 2. of them particularly, impeached by the Knights, Citizens and Burgessees of the Commons House of Parliament, for several high Crimes and Misdemeanors, contrary to the Kings Prerogative, the Fundamental Laws of the Land, the Rights of Parliament, the Property and Liberty of the Subject; and matters tending to sedition, and of dangerous consequence: After which most of them, with the Archbishops of Canterbury and York, were committed Prisoners to the Tower, their Goods and Temporalities sequestred, and sold by sundry Ordinances of Parliament.

. If any out of Ignorance or Prejudice, should deem all these proceedings against the Persons and Temporalities of our Archbishops and Bishops from age to age illegal, unjust or sacrilegious, let them peruse the Statutes of 1 E. 3. c. 2. 14 E. 3. c. 3. 25 E. 3. c. 6. 2 R. 2. c. 7. 13 R. 2. Stat. 2. c. 8. 43. 16 R. 2. c. 5. 6 H. 4. c. 7. And the year books of 20 E. 2. Fitz. Corone 237. 16 E. 3. and 14 E. 3. Fitz. *Quare non admittit* 3. 7, 8, 11 21 E. 3. 3, 30, 60. Brook *Contempts* 5. 19. 22 E. 3. 22, 26. Aff. 19. Brook *Forfeiture* 82. 106. 29 E. 3. 42. Fitz. *Execution* 159. 38. Aff. 22. Grant 1. 38 E. 3. 12. 46 E. 3. *Premunire* 1. 10 H. 4. 6. 14 H. 4. 14. 8 H. 6. 3. 9 E. 4. 28. 27 H. 8. 14. 22 Brook *Exigent* 3 Stamford 1. 2. c. 45. Cook 5. Report f. 12, 13. 8. Report f. 68. Cooks 3. *Injunctes* c. 36. 54. Sir John Davis Reports f. 84. the case of *Premunire*. Upon perusal of all which it will most evidently appear, that both our Parliaments and Judges have frequently declared, resolved, that both their Persons may lawfully be attached, imprisoned, banished, executed, their Temporalities seized, and Goods confiscated to the King, for their Offences, Contempts, Rebellions, both by the Common and Statute Laws of England, and therefore by like reason their Lands may be alienated and taken from them for their offences or abuses of them, without sin, sacrilege or injustice, by our Kings and Parliaments, beyond all contradiction.

tradition, as they have been from time to time both by the Emperors of Rome, Greece, Germany, the Kings, and Kingdoms of France, Spain, Hungary, Italy, Denmark, Sweden, Poland, Scotland and Ireland, as well as England.

6ly. That as the Lands and Temporalities of Bishops, Abbots, Cathedrals, by their very first Charters of Endowments and Foundations, were alwaies lyable to [a] these 3. Temporal charges, and Secular services, though dedicated to God and his Church, to wit, Military Expeditions, and Charges of War, for the defence of the King and Kingdom; the building, and repairing of Castles and Bridges, (commonly expressed in antient Charters under this exception, *Exceptis Expeditione, Pontis & Arcis constructione, vel necessariis defensionibus Arcium, que nulli unquam possit laxari.*) So if the Bishops and Abbots upon the Kings writs of Summons, refused to send in their Proportions of Horse and Armes, according to the Number of the Knights fees they held by, and perform these Services to our Kings in times of War, or Dangers, or denied to grant competent Aydes and Subsidies to our Kings when demanded, their Temporalities, Lands, Goods & Movables, were usually seized into the Kings hands for this Contempt, as is evident by Claus. 4<sup>th</sup> H. 3. m. 3. 6. Dorso; the presidents of Archbishop Winchelsey, and other Bishops forecited p. 52, 53, &c. So our Kings in times of War, have frequently seized upon Archbishops, Bishops and Church-mens Lands, and given them to their Commanders and Souldiers, witnesse the presidents of [b] King Offa and Kennulphus of old, who took away sundry Mannors and Lands from the Archbishops of Canterbury, which they partly divided amongst their Captains and Souldiers, and partly retained to themselves, with other presidents since. And not only so, but the Knights, Citizens, Burgeses, and sundry Lords in successive Parliaments, even in times of Popery, have often pressed our Kings to take away, sell and alienate the great superfluous Mannors, Lands, Temporalities, of Bishops, Abbots and Church-men, for easing the

L

Kingdom

a Evidentia  
Eccles. Christi  
Santuar. Col.  
2207. to 2230.  
Ingulphi Hist.  
853, &c. Monasticon Angli-  
canum, &  
Spelmani  
Concilia.

b Evidentia  
Eccles. Cant.  
Col. 1212,  
1213, 1214.  
Spelmani Con-  
cilia, Tom. 1.  
P. 318, to 334.

e Walsingham  
Hist. Angl. p.  
414, 415, 416.  
Ypodigma  
Neustriz p.  
166. Anriq.  
Eccles. Brit.  
p. 307, 308.  
Holinshed p.  
326. Speed.  
p. 775.

d Walsingham  
Hist. Angl. p.  
412. Ypodig-  
ma Neustra  
p. 174. Holin-  
shed p. 536.  
Fabian Anno  
1410. part. 7.  
p. 386, 387.

Kingdom and people from Taxes, and maintaiming of Earls, Nobles, Knights and other Military men, to ayd our Kings in their Wars; and have actually taken away divers Mannors, Lands and Tenements from our Archbishops, Bishops and Cathedrals, as well as from Abbots, Priors, Monasteries, and given them to our Kings, or such as they should appoint. The House of Commons in two [c] several Parliaments, held in the years of our Lord 1403. and 1404. under King Henry the 4th. when this King wanted and demanded aydes and monies from them to carry on his Wars against the Welch-men at home, and the French, with other Enemies abroad, counselled and pressed the King, to seize upon the Lands of the Bishops, Abbots and Spiritualltie, to supply his wants with their Temporalities and Superfluities; Whereupon there grew a great contest in the Parliament, between the Clergy and Laity; the Speaker of the Commons House, and the Knights affirming, That they had often served the King in his Wars, not only with their Goods, but also with their Persons, in very great Dangers and Jeopardies, whiles the Prelates and Spirituallty sate idle at home, and helped the King nothing at all. Whereupon the Bishops and Clergy to preserve their Temporalities from being taken away in these two Parliaments, readily gave the King a Tenth in the first of these Parliaments, and a Tenth and an half in the second. After this the [d] Knights and Commons in the year 1410. presented this Petition to King Henry the 4th. and the Lords in Parliament. To our Most Excellent Lord the King, and all the Nobles in this present Parliament assembled, all your faithfull Commons humbly demonstrate, and truly affirm, that our Lord the King might have out of the Temporal Possessions, Lands and Tenements, which are occupied, and proudly, leudly and unprofitably spent, consumed and wasted by the Bishops, Abbots and Priors within this Realm, so much in value as would suffice to sustain in food 15. Earles, 1500. Knights, 6200. Esquires, and 102. Hospitals more then now be; Pressing the King and Lords to take away these Temporalities, which they proudly and unprofitably consumed, and

and to imploy them on other publick uses. But by the subtilty and potency of the Bishops, Abbots and Clergy, from whom the King demanded a Tenth to be annually granted to him during his life, wherein they were ready to gratifie him; they preserved their Temporalities for that present. Yet afterwards the Commons in Parliament, Anno 1414. renewed this their old Petition to King Henry the 5th. and the Lords, to seise upon the Bishops and Abbots Temporalities, shewing how many Earls, Knights and Esquires they would maintain, exhibiting a Bill to that purpose. Hereupon the Bishops and Abbots whom it touched very near, much fearing the issue, determined to assay all wayes to put by and overthrow this Bill, minding rather to bow than break, agreeing first to offer the King a great sum of money to put by his demand; and afterwards intituling the King to sundry Provinces, and the whole Realm of France in this Parliament, and stirring up the King and Nobles to regain the same by force of armes. Towards the recovering and regaining of which antient Right and Inheritance, they granted the King in their Convocation such a sum of money, as by Spiritual persons never was to any Prince, though the whole Christian world, before these times given and advanced. By which policy and grant they preserved their Temporalities from being taken away from them by that Parliament. Yet some of their Manors and Temporalities were parted with to the King and Lords to purchase their peace, after every of these Parliaments. In the Parliament of King Henry the 8th. in the 22d. year of his Reign, there were sundry \* Bills exhibited in Parliament against the abuses of the Bishops and Clergy, and many hot contests between the Commons and Prelates, who at the last brought them within the compasse of a *Premunire* in this Parliament, to the confiscation of all their Goods, Temporalities, and imprisonment of their Persons, for submitting to Cardinal Wolfie his Power legatine from the Pope, contrary to the Laws of the Realm, and the Kings Prerogative. Where-

\* *Fahians iChr. ni. le, part 7. p. 30 391. Halls Chronicle, 2 H. 5. 34, 35, &c. Holinsbed, p. 545. 547, 583.*

\* *Halls Chron. 22 H. 8 f 188, 189, &c. Holinsbed, p. 911, 212. Fox AEs and Monuments, vol. 2, 21 H. 8. c. 4, 5, 13.*



822 H.8.c.15.

h 37 H.8.c.16.

upon the Bishops and Clergy of the Province of *Canterbury* proffered to give the King the sum of one hundred thousand pounds; and those of the Provinces of *York* eighteen thousand pounds more, and likewise agreed to give the King the Title of **THE SUPREAME HEAD OF THE CHURCH OF ENGLAND NEXT UNDER CHRIST** (which they would never do before) to take off the forfeiture of the *Pramunire*. Which the King accepting of, (g) granted all the Bishops and Clergy a General Pardon in Parliament, out of which *John* Archbishop of *Dublin*, and the Bishop of *Hereford*, with six more Clergy-men only were excepted; and soon after this Parliament many of the Bishops Temporalities and Manors were granted by them to the King by their special conveyances, besides others of them leased or granted to Courtiers, great Officers and Favourites, to preserve the remainder of them. In the Parliament of (b) 37 H.8. by a special Act of Parliament, printed in our Statutes at large, under a feined pretext of Exchanges, and other Recompences, the Manor of *Rippon* in *Yorkshire*, together with 69. other Manors there named, their members and appurtenances, were alienated and taken away from the Archbishoprick and Archbishop of *York*, nine Manors, one Castle, with sundry Parks and Rectories belonging to the Archbishoprick of *Canterbury*; the Manors of *Chelmesford* and *Crondon*, with the Park of *Crondon*; and all their Members, Rights and Appurtenances were alienated and taken quite away from the Archbishops of *Canterbury* and Bishops of *London*, and their Successors, and by these Bishops Indentures, and this Act of Parliament settled on the King, his Heirs and Successors for ever, as well against the said Archbishops and Bishop of *London*, and their respective Successors, as against the respective Deans and Chapters of *York*, *Canterbury*, *London*, and their Successors, and every of them; any Law, Custom, Statute, or other thing to the contrary hereof, had or made notwithstanding; as in and by the said Act (worthy perusal) is more at large recorded

ded. Besides these, the City of Bath, the Manors Mark-  
ford, Chedder, Chew, Claverton, Compton Dando, Compton  
Panel, Congesbury, Clanmore, Everchurch, Heriton, Kings-  
ney, Ledford, Pucklechurch, Wellington, Wellerleigh, Wat-  
ton, Wake, Wile, Yatton, with sundry other Farms,  
Tenements, Hundreds and Appropriations, have been  
alienated by and taken from the Bishoprick of Bath and  
Wells, the Manors of Sherburn, Sunning, and sundry o-  
thers from the Bp. of Salisbury; and sundry other Manors  
Lands, Tenements, Farms, from the Bishops of Win-  
chester, Lincoln, Ely, Chichester, Norwich, Exeter, Here-  
ford, Coventry and Litchfield, Durham, Carlisle, before  
and since 37. Henry the 8th. And had not the Statute  
of 1 Jac. c. 3. restrained the Alienations of Bishops Lands  
and Revenues, they had long ere this had no Lands or  
Rents at all to dispose of. In the Parliament of (i) 7 E.  
6. by a special Act of Parliament the Bishoprick of Dur-  
ham, with all the Lands and Hereditaments thereof were  
taken away, and setled in the King, his Heirs and  
Successors. And no longer since than 21 Jac. c. 30.  
York-honse in the Strand was by special Act of Parlia-  
ment by way of Exchange taken from the Archbishop of  
York, and setled on King James, his Heirs, Successors  
and Assigns, and after that on the Duke of Buckingham,  
upon pretext that it was for the benefit of the Archbi-  
shops. By all which Acts and Presidents it is most evi-  
dent, that our Kings, Parliaments and Temporal Lords,  
may not only seile, sequester the Temporal Lands,  
Goods, Estates of Bishops and Church-men, in cases  
of Delinquency and Contumacy, but likewise substract,  
alienate and sell them to supply the necessities of the  
King and Kingdom, in times of war and extreme neces-  
sity, without Sacriledge or Impiety; which should  
cause our present Archbishops, Bishops, and Cathedral-  
mento carry themselves with greater Loyalty and Dutiful-  
nesse towards his Sacred Majesty, with greater hu-  
mility, sobriety, meeknesse and respect towards the  
Temporal Lords, Commons and People, than their Pre-  
decessors

*i Rastal's A-  
bridgement of  
Statutes, Title  
Durham.*

decessors have done, and make them very carefull of giving just offences, or provocation to all or any of them, especially at this present juncture of our Ecclesiastical and Civil Officers, in so hopefull a way of future Settlement, if their pride, avarice, ambition or indiscretion do not interrupt them.

a Concilium  
Hypocrisie, 3.  
Can. 5. Cartha  
ginense 4. c. 32.  
Carthaginense  
5. c. 4. Agath n-  
se, c. 25. Surin-  
g & Binus Con-  
cil. Tom. 1.  
b Ferrandus, c.  
54. caus. 17.  
99. 3. and the  
Glosses thereon,  
Angelus de  
Clavasio, Sum-  
ma Angelica &  
Baptista Trou-  
malasum Ro-  
sella, Tit. Alie-  
xandri, Junocen-  
tius, Pannen-  
ton. with others  
the e cited.  
c Dr. Earnes  
his works, p.  
195, 196. Fox  
Acts and Monu-  
ments, vol. 2. p.  
332.  
d Radulphi de  
Diceto, Imagi-  
nes Histor. col.  
70. Roger Ho-  
veden Anal.  
pars postier. p.  
716, 718, 731.  
732. Mai Pa-  
ria in Rich 1.  
An. 1193.

7ly. That Archbishops, Bishops, Deans and Chapters themselves, by their common consent, may lawfully alienate, sell, and give away, not only their Lands and Possessions (which were never solemnly consecrated) but even their very consecrated Chalcices, Vestments, and Ornaments of their Churches themselves, though more peculiarly consecrated by Episcopal benedictions, more immediately devoted to Gods service, than their Lands and other Temporalities; and that in cases of publick necessity or charity, as to relieve the Poor in time of famine, to redeem Captives, to ransom their lawfull Kings, to support their decayed Patrons and Benefactors, to defend their native Country against invading Exemies, or Christians against Infidels, to prevent a greater mischief, and for the benefit of the Church in general, as sundry (a) antient Councils, and the (b) Popish Canonists themselves have resolved. Yea by the Popes consent, without any of these Causes, our Archbishops and Bishops might alienate, sell, mortgage, give away, and dispose of the Lands belonging to their Bishopricks; as the expresse (c) clause in their Oath to the Pope, not to do it without the Popes council and consent, imports. (d) When our King Richard the first was most injuriously taken in his return from the Holy Land, and for a whole year and three months space kept Prisoner by the Emperour of Germany, and at last put unto a ransom of one hundred thousand pounds of Silver, after the weight of Colen, Anno 1093 the Kings Collectors being unable to levy so great a masse of moneys; thereupon Majores quidem Ecclesia thesauros ab antiquis congestos temporibus, Ecclesie Parochiales argenteos calices premiserunt; the Archbishops, Bishops, Abbots and Priors of all Conventual Churches gave the fourth part of their annual Rents, and other ii-feriour

feriour Clergy-men the Tenth of their Tithes; and the Cistercian Monks all their Wools, towards his speedy ransom: Yea the (d) *Chronicle* of Brompton and others inform us, that the Kings Collectors wanting monies, after a double exaction of what they could scrape together from all parts, *Postremo ut nulla vacaret occasio ad vasa sacra et utensilia Ecclesie ventum est; Itaque per omnem Anglie regni latitudinem sacri Calices ex auriis regis traduntur, vel paulo infra pondus redimuntur. Vasa etiam alia, Cruces, Pælatorum, anuli cum auro de Sanctorum ferebris auriis sunt confecta.* \* *Nec erat hoc secundum Patrum decreta illicitum, cum urgentissimus necessitatis articulus instaret. Nec ulla erat distinctio (in this necessity) Clerici & Laici, secularis & religiosi, rustici & urbani, sed omnes indifferenter juxta substantie sue vires vel reddituum quantitatem pro redemptione Regia portionem suam solvere cogebantur. Privilegia, Prærogative, Immunitates Ecclesiarum tunc Alebant penitus et vacabant. Omnis enim dignitas & libertas os suam oppulbat. Cisterciensis quoque ordinis Monachi, qui ab omni exactione Regie hæcenus immunes extiterant, tanto magis tunc onerati fuerant, quanto minus antea publici oneris senserant gravitatem. Exactioni quoque & coactionem suarum ovium resignarunt. And should not our Bishops and Cathedral men now for and towards his Majesties most glorious redemption, and his three whole Kingdoms ransom from near twelve years exile and captivity, and for the future settlement of our Churches, Kingdoms, in sound and lasting peace, in pursuance of his Majesties most gracious Declarations and Engagements at Breda, and the Generals and Parliaments Engagements before his happy return into England, to give competent satisfaction to Purchasers of their Lands, not only part with their antient Treasures, Chalice, Miters, Crostiers, Church Ornaments, Copes, but likewise with their late alienated Temporalties and Revenues for competent terms of years or lives, reserving the antient, or an improved rent, rather than violate the publick faith, peace of the King, Kingdom, Parliament,*

d Walsingham  
Tudigma. p. 48.  
Chron. Johannis  
Brompton, col.  
1250. Higden,  
17.c. 28. Henry  
de Knyghton, de  
Event. Angl. l.  
col. 2408. See  
Hylinsbed, Fab-  
bian, Grafton,  
Speed, Daniel,  
Baker in Ri. b. 3

1. \* Nota.

ament, oppugn his Majesties royal Commands, the Lords, Commons, Parliaments, Souldiers and Peoples desires, by unreasonable demands, or iudiscreet, covetous and violent proceedings, against Purchasers and Tenants, which may indanger if not demerit the forfeiture, reseiſure, and new sales of all their Lands and Temporal Revenues in case of obstinacy and dissatisfaction herein? The rather, because our Bishops by the Laws of England, before the Statute of 1 Jac. 3. and other restraining Acts, might with the consent of their Deans and Chapters, not only lawfully lease their Land for how many years or lives they pleased, but likewise alien and sell the Inheritance thereof, or charge them with what Rent-charges they pleased, especially by the Kings consent, (as the grant of a Rent-charge out of the Glebe of a Parsonage by the Patron or Ordinary in time of vacancy, or of the Parson, Patron and Ordinary jointly to a Layman, shall bind the Successors in perpetuity) as is evident by the Statutes of 37 H. 8. c. 16. 1 Jac. c. 3. 33 H. 8. c. 31. Littleton, sect. 648. Cooks 1. Institutes, f. 343, 344, 44, 45. and many other Lawbooks. Not to adde many Presidents to those forecited in so clear a case, it is registred by Bishop \* Godwin of Iohn Vesly Bishop of Exeter in King Edward the 6th. his Reign, That of all the Bishops of the Land he was esteemed the best Courtier, being better liked for his civil Behaviour than his Learning, which in the end turned not so much to his credit, as to the spoyle of his Church, for of twenty two Lordships and Manors which his Predecessors had left unto him, of a goodly yearly Revenue, he left but three, and them also leased out, and where he found 13. Houses and Palaces (too many by 12. for any one Apostolical Bishop) well furnished, he left only one House, bare and unfurnished, yet charged with sundry fees and annuities; whereby this Bishoprick, which sometime was accounted one of the best became in Temporal Lands one of the meanest. If then our Bishops and Cathedral men themselves may thus alienate, sell, charge, exchange their Temporal Lands and Possessions, or lease them out to their Wives, Children

\* Catalogue  
of Bishops, p. 137.



Children, Kindred, Courtiers, Friends, without Sacrilege or Impiety; No doubt the King, Temporal Lords and Commons in Parliament, may much more alienate, lease, charge them upon any publick necessity, for the Kingdoms ease, peace, settlement, after so many years Wars and Revolutions, without any Sacrilege or Injustice, all circumstances duly considered.

8ly. That the Lands formerly given to Abbies, Priors, Monastries, Templers, Hospitalers, and other Religious Orders, were dedicated to God and the Church, with greater Ceremonies and Solemnities, ratified by more Charters, Confirmations of our Kings and Parliametary Councils, and by more solemn Anathemas, Curses, Excommunications, then any Lands settled on Bishops, Deans, Chapters or Cathedrals, as the Charters themselves yet extant, and our [g.] *Histories* resolve beyond dispute: Yet our Kings in all ages before and since the Conquest, have not only seized their Temporalities in times of War, but likewise detained them in their own hands, to their own use, and given them to their Officers, Captains and Souldiers, by way of pay or recompence for their salaries, and that both before and since the Conquest, as the Emperors of Germany, and Kings of France, Spain, Hungary, Poland, Denmark, Sweden, Russia, have frequently done, and that of late years too, as well as antiently by the Jesuits perswasion, who affirm it to be lawfull, and *Iustus esse causas Monasteriorum fundationes in meliores usus convertendi jam Pontifex, Cesar, Episcopi, Principes iuraverunt et verbis et factis, Data sunt Monasteria in Belli sumptus, data multa Episcopis, data ad seminaris, data Parochiis, as Alphonsus de Vargas, Relatio de Stratagem, Jesuiticum, c. 49. relates their words, which he amplifies from c. 43. to 54. I shall instance only in some few Domestick presidents.*

Boored King of the Mercians, in the years of Christ 870. and 871, when the invading barbarous Danes, plundered, sacked, burnt sundry Monasteries, and the Mannors belonging to them, putting the Monks and Abbots they

g Beda, Ingulphi Historia, Malmesbury de Gestis Regum & Pontificum Angliæ, Mar. Paris, Mar. Westminster, Simon Dunelmensis, Radulfus de Diceto, Thom. Stubbs Chronicon Gervasii, Chronicon Johannis Brompton, evidentiz Eccles. Christi Canuar. spelmanni concilia Tom. 1. Monasticum Anglicanum. The Legger Books of most Abbies, Charters Antiq. and Parent Rolls in the Tower.

h Historia  
Francofurri  
1691. p. 868,  
869, 878,  
879.

al. peirkirk.

al. militiam.

met with to the Sword, as well as others, without discrimination, seized upon divers Monasteries and their Lands, retaining most of them in his own hands, and giving the residue of them to his Commanders and Souldiers, for the better maintenance of his Wars and Forces against the Danes, for defence of the Kingdom and People, against their invasions, thus recorded by [h] *Ingulphus* Abbot of *Croyland*: *Borredus* autem Rex Merciorum hoc intermedio cum Britonibus occupatus, qui crebris eruptionibus Occidentalem partem Regni sui Mercie inquietabant, audiensque Danos plagam ejus Orientalem plaga miserabili percussisse, venit Londonias: & contracto maximo exercitu, pertransiens per Regni sui plagas Orientales, totam Helensem insulam sico suo applicavit: procedensque in patriam Girmiorum omnes terras de Medeshamstedensi monasterio in manum suam cepit, scilicet quicquid inter *Stanford*, *Huntingdon*, & *Wisebech* dicto monasterio dudum pertinnerat; remotiores vero terras sparsim per patriam jacentes stipendiariis militibus exercitus sui assignavit: id fecit de terris monasterii *S. Pegæ* de \* *Reitstet*, quasdam sibi retinuit, quasdam milicibus suis dedit: id fecit etiam de terris monasterii *Gutblaci* de *Croyland*, quasdam stipendiariis militibus distribuit, quasdam sibi confiscavit. Et licet venerabilis pater *Godricus* sæpius repetendo penes Regem & Ministros suos multos sudores consumeret, & chartas donatorum, Regumque confirmationes una cum suo proprio chirographo sæpissime ostenderet: nihil semper nisi vacua verba reportans, demum de negotii sui proposito penitus desperabat. Cernens itaque malitiam temporis nimiam, & \* malitiam Regis terrarum cupidissimam, statuit tandem secum hujusmodi Regias donationes furdo tempore petransire, ac usque melliora tempora succederent, deinceps sub silentio dissimulare: lætus nimium, & exultans, quod totam circumjacentem insulam liberam, & ab omni exactione Regali abfolutam multum specialius sibi, quam multis aliis monasteriis tunc contigerat, Regia gratia concessisset. Re-

cesserunt

cesserunt ergo illo tempore de dicto monasterio *Croyland*, & usque ad præsentem diem non redierunt illarum possessiones: scilicet manerium de *Spalding*, datum *Adelwulpho* Comiti, cum omnibus pertinentiis suis; manerium de *Weying*, datum *Langfero* militi, & panetario Regi, cum omnibus pertinentiis suis; manerium de *Cropton*, datum *Ernodo* militi, & vexillario Regis, cum omnibus pertinentiis suis; manerium de *Wiltoton* & *Wimerby* in *Lincolne*, cum omnibus pertinentiis datum Comiti *Turgoto*. *Wutenbale* vero, & *Walington* tunc fisco appropriata, postea per industriam Domini *Turketuli* Abbatis *Croyland*, & donationem piissimi Regis *Edrad* restauratoris dicto monasterio fuerant restituta. Similiter omnes ceteræ terræ aliquando *Croylandiæ* pertinentes, quas Rex *Beorredus* fisco suo assumpserat, scilicet, *Quarpelade*, *Suiturton*, *Langtoft*, *Waston*, *Wetpingle*, *Pirby*, *Draiton*, *Chirning*, *Clapthorn*, *Adington*, *Standon*, & *Waddy*, per gratiam incliti Regis *Edredi*, & diligentiam Abbatis *Turketuli* *Croylandiæ* (who redeemed them with very great sums of money, which he mentions p. 878, 879.) reddebantur. Transiens tunc Rex *Beorredus* cum suo exercitu in *Lyndesie*, latissimas terras monasterio de *Wardney* dudum pertinentes fisco suo accepit; \* immotas vero, & in diversis patriis \* divisas jacentes, militibus suis dedit.

al. *Edredi*.

Besides, the same [ i ] *Ingulphus* records, that in the 6. year of King *Edward the Confessor*, ( though a great Patron of Abbots, Monks and Monasteries ) *Anno Dom.* 1048. *Wulgat* Abbot of *Pegeland*, by sundry sutes in the Kings Courts of Justice, not only lost the site of his Monastery, but after that, all the Mannors and Lands formerly given thereunto, after the Abbot of *Burge* hath recovered the former site of the Monastery, and enforced him to rebuild the Abby in another place. Illo in tempore venerabilis pater Dominus *Wulgatus* Abbas *Pegelandiæ* diutissimam calumniam passus ab Abbatibus *Burgi* *Elfino*, *Arwina* & *Leofrico*, Abbatibus sine sedemmittens tandem succubuit, & (proh nefas) totum situm monasterii

al. remotas.  
al. jacentes  
diversim.  
i Historia p.  
895, 896.

monasterii sui iudicio regalis curiæ perdidit. Tantum tunc potuit super iusticiam pecunia, contra veritatem versuta, & in curia Regis *Hardecnuti* Comitis *Godwini* potentia. Cumque prædictus Abbas *Wulgatus* amissio sicu monasterii sui, juxta proximi fluvii crepidinem, *Uelend* nomine, in suo manerio magis vicino de *Bozthamburgt* fundamenta novi monasterii jecisset, & illuc Abbatiam suam transferre disponderet, Ecclesiamque ac dormitorium cum cæteris claustralibus officinis, adjutus multorum fidelium Eleemosynis reedificare non segniter infudaret, *Fernotus* miles, & Dominus de *Wollwozth* dictum manerium de *Bozthburt* datum fuisse de progenitoribus ejus monasterio sanctæ *Pega*, & monachis ibidem Deo servientibus ex Abbatibus propriis chirographis patenter ostendit. Unde consequenter allegavit, quod cum Deo & sanctæ *Pega* Abbas *Wulgatus* & monachi sui à modo ibidem non servirent, dictum manerium à modo non haberent. Acceptatum est hoc à Regis iusticiario, & confestim adjudicatum est dictum manerium de *Bozthburt* cum omnibus suis pertinentiis prædicto militi *Fernoto*, & tanquam jus suum hæreditarium, de monachis Ecclesiæ sanctæ *Pega* alienatum perpetuo & sublatum. Quod cum per universum Regnum citius fuisset cognitum, scilicet Abbatem de *Pethirk* prius amississe monasterium suum, & consequenter manerium ad monasterium quondam pertinens; similiter *Edmetus* miles & Dominus de *Holbyok* calumniam movit contra eundem Abbatem & monachos suos de manerio suo de *Wahley*; & *Horsingus* de *Wlathe* calumniatus est & pro manerio suo de *Waddington*; & *Sewardus* Comes de manerio suo de *Bernach*; & *Hugolonus* thesaurarius de manerio de *Helleston*; & alii plures de aliis maneriis dicto monasterio dudum pertinentibus; & omnes eadem ratione in dicta causa contra monachos obtinuerunt; & tam de maneriis, quam de monasterio suo dictus Abbas de *Pethirk* & monachi sui nequiter ac crudeliter ejecti sunt: ut nunquam alicui veniat damnum solum. Cum itaque Abbas *Wulgatus* & conventus suus, monachi scilicet

licet 18. sic de monasterio destituti vagabundi & in proximo dispergendi in omnem ventum pro extrema miseria fluctuarent: misertus eorum piissimus rex *Edwardus* omnes in suam curiam suscepit, & usquequo eis provideret, suam capellam, ac aulam quotidie frequentare imperavit. If then Laps formerly dedicated to God and Monasterial Churches, may thus be taken away and recovered from them by Law, without sacriledge or injustice; they may, by like reason upon most occasions be alienated and taken from them by the King, Parliament, and Temporal Lords.

(k) *Gualther Mapes*, and (l) *Mr. Cambden* out of him inform us, that in King *Edward the Confessors* reign, *Godwin* Earl of *Kent* having a design to gain the Manor of *Barkley* in *Gloucester-shire* to himself, belonging to a Nunnery there situated where the Castle now stands, passing by the Nonnery, left his Nephew, a very beautifull and elegant young urm in the Nunnery, who lodged therein so long under pretext of sickness, that with his costly Gifts, Beauty and Courtship, he so far corrupted the chastity of the Abbess and Nuns, (who attended him by turns) that he begat and left them all great with childe, and turned these Lambs into Wolves. After which posting thence to Earl *Godwin*, and acquainting him therewith; he thereupon informing the King that the Abbess and all the Nuns were prostituted Strumpets, and great with Childe; the King issued a Commission to enquire thereof, and finding it to be true, the Nuns were cast out, and the Manor given to Earl *Godwin*, who begged it of the King, from whom it came to the Barons of *Barkly*, who have enjoyed it as the Head of their Barony for many Generations, without any Sacriledge or Impiety. By the Common law of *England* our Kings in all Ages by their Prerogative Royal in times of war, danger, and upon sundry other occasions have seised the Lands, Benefices, Rents, Revenues, Monies, Goods of Priors, Abbots, Monks, and other Ecclesiastical Persons, who were aliens to their own uses, without Sacriledge or Impiety, as is evident by the Fine Rolls of 23 E. 1. m. 1, 2. claus. 23 E. 1. dorf. 4. cl. 24 E. 1. m. 11. claus. 25 E.

k *De Nugis Curialium.*  
l In his *Britannia. Gloucestershire*, p. 177, 178. See *John Bale his Acts of English Votaries.*



1. dorf. 12, 20, 22. clauf. 20 E. 2. dorf. 9. Rot. Fin. 20 E. 2. m. 9. Rot. Fin. 14 E. 3. m. 11, 12, 18, 19, 20, &c. cl. 15 E. 3. pars 3. dorf. 6. Rot. Fin. 16 E. 3. m. 26. cl. 19 E. 3. pars 1. m. 17. Rot. Fin. 33 E. 3. m. 26. and sundry other *Fine and Claufe Rolls* in the Tower, y *jurady* (m) *Parliament Rolls*, and our (n) *Law books* too. And upon the Commons Petition in the Parliament of 2 H. 4. (o) the Prior aliens Lands we e not only reied into the Kings hands, but likewise fold and alienated into Lay-mens hands, to maintain the wars against the *French and Welshmen*.

To pretemit all particular seizures, alienations, sale, substaftions of Abbots, Priors, Monasteries, and Religious Persons Lands, mentioned in our Histories and Record, the respective Parliaments of 27 H. 8. 31 H. 8. c. 17. 37 H. 8. c. 1. E. 3. c. 14 by several Acts (collected by *Rastall*, Title, *Monasteries*) upon Mr. *Fish* his supplication of *Beggars*, several Petitions and Complaints of the Commons, and Inquisition taken upon oath, an returned into the Exchequer of the Sodomitical, adulterous, incontinent, vicious lives of Abbots, Monks, Nuns, and other religious Persons, remaining on Record in the Exchequer, published at large by *John Speed* in his History, *Weaver*, and (o) others, totally suppressed all Monasteries, Priories, Nunneries, Cells, and other religious Houses, and setled the inheritance of all their Lands, Rents, Revenues, Possessions whatsoever in the Crown of England, and that without any sacriledge, impiety or injustice; never since resumed, nor ever likely to be restored to them in succeeding Ages, being for the most part alienated, sold and distributed by our Kings into the hands of the Nobility, Gentry, Commonalty and Corporations of the Kingdom; and into the hands of all or most of the Archbishops, Bishops, Deans, Chapters, Prebends, Colleges in England & Ireland; who repute it neither Sin, nor Sacriledge in themselves to receive, detain, enjoy thete Monastical Lands and Possessions; out of whose spoyles the Bishopricks Deans and Chapters of *Glocester, Ch. l. r, Oxford, Peterborough, and Westminster* it self were first

m See my Book A  
1. comment of the  
R. in the Tower,  
p. 12, 4, 5, 6, 7, 8, 9,  
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115 7p. ligma,  
p. 105. Antiqu  
Ecclef. Brit p.  
208.  
p. Fix Aft and  
Monuments, vol.  
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q See John Bale  
his Aft of Eng-  
lish Vicaries.

first erected by Parliaments and Statutes of 31 H. 8. c. 15. 33 H. 8. c. 31, 34, & 35 H. 8. c. 12, 15, 17. and the Letters Patents of King Henry the eight, under his Great Seal, translating the Conventual Churches of Bristol, Gloucester, Oxford, Peterborough, and Westminster into Cathedral Churches, and Sees of Bishops, and the Abbots, Priors, Convents of these Churches into Bishops, Deans, Chapters, limiting the bounds of their Diocesses (taken out of other ancient Bishopricks) and granting them all their Episcopal and Ecclesiastical Jurisdiction, as derived only from our Kings, the Supream heads of the Church of England under Christ, and to be exercised only in their Names, Seales, Rights, steeds by these Bishops and their Officers, as the Statutes of 26 H. 8. c. 1. 37 H. 8. c. 16, 17. 1 Edw. 6. c. 2. 1 Eliz. c. 1. 5 Eliz. c. 1. 8 Eliz. c. 1. and their very Patents resolve us; not by any real, or adherent Divine Episcopal Jurisdiction derived to them immediately from Christ himself. If then it were neither Sacriledge, Impiety, nor Injustice in these Parliaments and our Kings, to take away, sell, alienate these Lands and Revenue of Priors, Monks, Monasteries, and divert them from their primitive uses, as our Bishops, Deans and Chapters must grant as well as others; or else renounce resign most of the Temporalties, Rents, Appropriations and Revenue they now enjoy, originally belonging to Monasteries; then by the self-same reason, it can be no Sacriledge, impiety or injustice, for the King, Lords, Commons and Parliament upon the like grounds and considerations to take away, sell, alienate the temporal Lands of Bishops, Deans and Chapters, if they offend, or obstinately refuse to give the late Purchasers of them competent satisfaction, for the Kingdoms Peace and Tranquility, upon their commands and votes.

9ly. That is evident by our (a) Histories, Records,

\* See the Patent Rolls of 3. & 34. & 35. & 36 H. 8.

a Bede, Ingulphus, Mat. Westminster, Mat. Paris, Simon Dunelm.

Thomas Stube, Gervasius Dorobernensis, Ricardus Hagustaldensis, Spelmanni Concil. Tom. 1. Monasticon Anglicanum, Antiqu. Eccles. Brit. Godw. Catalogue of Bishops, Evidentie Ecclesie Christi Centuar, Charta Antiqua; and the Patents Rolls in the Tower.

Leager books,

b Magna Charta,  
in, c. 35. 7 E. 1.  
Rastals Mort  
main 2. 15 R.  
2. c. 5.

See Brook and  
Ash, Tit. Mort  
main, & Abby.

c See Rastals A.  
b ilgement, Tit.  
Monasteries, 37  
H. 8. c. 16.

\* If it be a real  
Sacriledge to ali-  
enate any Lands  
or Houses for-  
merly dedicated  
to religious, ido-  
latrous or super-  
stitious uses as  
Prelatical Clergy  
men assert, then  
nill such Lands  
ought to be restor-  
ed to their pri-  
mitive uses, or  
else none at all.

Leager-books, that all or most of the Manors, Lands, Tenements in England and Wales, now in the possession of the King, Queen, Nobility, Gentry, and Commons of England, have heretofore in some Age or other been solemnly consecrated, devoted, and given by their Ancestors to some Cathedral, or Collegiate Church, Abby, Priory, Nunnery, Cell, religious House or other, or else (b) by art, fraud, monyes vested in and settled on them in perpetuity as the Churches Patrimony; Yet notwithstanding they have been alienated, substracted or taken wholly from them in successive Ages, and the inheritances of them settled in our Kings, Nobles, Gentry and Yeomanry, without any scruple of Consciences, or real or imported guilt of Sacriledge. From whence it inevitably followeth, (c) That if the greatest part of all the Temporalities, Lands and Revenues which our Archbishops, Bishops, Deans, Chapters, Prebends, Abbots, Priors, Monks, Templars, Hospitallers, and other Ecclesiastical or religious persons, formerly enjoyed by as good right, title, in Law, Conscience, as those now or any of them yet enjoy them, might be lawfully alienated, or justly taken from them by our Kings, Parliaments, and Temporal Lords, and may be still detained from them by the Purchasers of them, their Heirs or Assigns, without Sacriledge, Impiety, or Injustice; Then by the self same reason, the Lands and Temporalities they lately possessed or yet possess, may upon any publick necessity or just occasion be alienated, sold and taken from them by our Kings, Parliaments, Lords and Common, without the guilt of Sacriledge or Impiety; so as there be a competent maintenance left for the Evangelical Ministers, Bishops and Pastors of Parochial Churches, for the instruction, edification and salvation of the Peoples souls committed to their charge; There being the self-same \* reason of Sacriledge, and no Sacrilege, in alienating, substracting, selling, detaining the major part of their Lands & temporalities as of the Minor: Or else if it be real Sacriledge to alienate, sell, detain any parcels of Lands or Temporalities, formerly given

given by our antient Parliaments to others, or vested in the Church or Church-men; then all our Kings, Parliaments, Nobles, Commons, must be actually guilty of these sins; and as far forth obliged in Justice, Conscience, to make full restitution of all Church-lands whatsoever, formerly alienated or substracted, as the late Purchasers of Bishops and Cathedral Lands, and then the whole Kingdom, or farre greatest part thereof, must henceforth become the Churches and Church-mens Patrimony, and our Kings, Nobles, Gentry, Commonalty of all degrees, their mere Homagers, Vassals, Farmers, and Tenants at sufferance; the antiquity of former alienations, sales of Church-lands by our Ancestors, if Sacrilegious and Impious, rather aggravating, than extenuating the Crime; but no wayes justifying the Legality thereof; it being a Maxime in our Law,

(d) *Quod ab initio non valet, tractu temporis non convalescit*, and a Principle in Divinity, that the (e) *older any sin is, and the longer persevered in, the more execrable, and fit to be repented, redressed*: and that (f) *Heirs, Assignees, and Successors are obliged to make restitution of sacrilegious Rapines, as well as the immediate Authors of them.*

10ly. That the Dispensation and Indulgence of Pope Julius the 3d. himself, Cardinal Pole Archbishop of Canterbury his Legate, upon the Petition of all the Bishops and Clergy of England, though Papists, and the memorable Act of the whole Parliament of 1, & 2 Philip & Mary, c. 8. reciting them, and confirming all alienations, seifures, sales of the Lands, Manors, Rents, Revenues, Goods, as well of Archbishops, Bishops, Deans, Chapters, Prebends, Cathedrals, as of Abbots, Priors, Monks, and other Religious Persons and Monasteries, made by our Kings, or Parliaments to the Crown, and the Purchasers of all and every of them, and their Heirs, from the twentyeth year of King Henry the 8th. till the first of Queen Mary, during their revolt and pretended scisme from the Church of Rome, and of all Ordinations, Presentations, Ecclesiastical Sentences and Proceedings,

N

for

d *Regula juris,*  
e 1 *Cor. 5. 7, 8.*  
Col. 3. 9. 1 *Pet.*  
1. 18.

f *Alexander*  
*Alenfis Sum.*  
*Theol. pars 4.*  
*quest. 24. Sum-*  
*ma Angelica, &*  
*Summa Rosella,*  
*Tit. Restitutio,*

for the publick peace, benefit, tranquillity of the Church and Realm of *England*, and satisfaction of Purchasors, may for ever silence our Prelates and Cathedral mens loud cries against the sacriledge of the late Sellers and Buyers of Bishops and other Cathedral mens Lands, and enduce them to give the Purchasors of them full satisfaction by confirming their sales for a competent time. For which end I shall transcribe so much of that memorable Act as concerns our present case and condition.

1 & 2 Phil. &  
Mary, ch 8.

We the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, representing the whole body of this Realm, reduced received by your Majesties intercession to the unity of Christs Church, and the obedience of the Sea Apostlike of *Rome*, and the Popes holyness governing the same, make most humble suite unto your Majesties, to be likewise means and intercessours, that all occasions of contention, hatred, grudge, suspition and trouble, both outwardly and inwardly in mens Consciences, which might arise amongst us, by reason of disobedience, may by authority of the Popes holyness, and by ministracion of the same unto us, by the most reverend Father in God the Lord Cardinal *Poole*, by dispensation, toleracion, or permission respectively, as the case shall require, be abolished and taken away, and by authoritie sufficient these Articles following, and generally all others, when any occasion shall so require, may be provided for, and confirmed:

First, that all Bishopricks, Cathedral Churches, Hospitals, Colleges, Schools, and other such foundations now continuing, made by authority of Parliament, or otherwise established, according to the order of the Laws of this Realm, sithens this scisme, may be confirmed and continued for ever.

Item that mariages made *infra gradus prohibitas consanguinitatis, affinitatis, cognationis spiritualis*, or which might be made void *propter impedimentum publicæ bonitatis*



*flatus, iustitia*, or for any other cause, prohibited by the Canons, only may be confirmed, and children born of those marriages declared legitimate, so as those marriages were made, according to the Laws of the Realm for the time being, and be not directly against the laws of God, nor in such case, as the Sea Apostholike hath not used to dispenge withall.

That institutions of Benefices, and other promotions ecclesiastical and dispensations, made according to the form of the Act of Parliament, may be likewise confirmed.

That all judicial Processess, made before any Ordinaries of this Realm, or before any Delegates upon any Appeals, according to the order of the Laws of the Realm, may be likewise ratified and confirmed.

And finally where certain Acts and Statutes have been made in the time of the late scisme, concerning the lands, and hereditaments of Archbishopricks, and Bishopricks, the suppression, and dissolution of Monasteries, Abbeys, Priories, Chauntries, Colleges, and all other the Goods and Cattels of religious Houses. Since the which time, the right and dominion of certain Lands, and hereditaments, goods and cattels belonging to the same, be disperfed abroad, and come to the hands and possessions of divers and sundry persons, who by gift, purchase, exchange, and other means, according to the order of the Laws and Statutes of this Realm, for the time being, have the same. For the avoiding of all scruples that might grow by any the occasions aforesaid, or by any other wayes or means whatsoever: It may please your Majesties, to be Intercessours and Mediatours to the said most reverend Father, Cardinal Pole, that all such Causes and Quarrels as by pretence of the said scisme, or by any other occasion, or mean whatsoever, might be moved by the Popes holynesse, or Sea Apostholike, or by any other Jurisdiction Ecclesiastical, may be utterly removed and taken away, so as all persons having sufficient conveyance of the said Lands, and hereditaments,

Nota.

ditaments, Goods and Cattels, as is aforesaid, by the Common Laws, Acts or Statutes of this Realm, may without scruple of Conscience enjoy them without impeachment or trouble, by pretence of any general Council, Canons or Ecclesiastical Laws, and clear from all dangers of the censures of the Church.

And conformable hereunto, the Bishops and Clergy of the Province of Canterbury have presented to your Majesties a supplication in this tenour that followeth.

The Supplication of the Clergy.

Nota.

Nos Episcopi & Clerus Cantuariensis provincie in hac Synodo more nostro solito, dum Regni Parliamentum celebratur, congregati, cum omni debita humilitate & reverentia, exponimus Majestatibus vestris, quod licet Ecclesiarum, quibus in Episcopos, Decanos, Archidiaconos, rectores, & vicarios prefecti sumus, & animarum, quae nobis & curae nostrae subiectae sunt, & earundem bonorum jurisdictionum, & iurium, ex sacrorum Canonum dispositione, defensores et curatores constituti sumus, et propterea ipsarum bona, jurisdictiones, et iura in pernicioso huius Regni praeferito scismate deperdita et amissa, omni studio, & totis nostris viribus, recuperare, & ad pristinum Ecclesiarum jus revocare, juris remediis niti deberemus:

Nota.

Nichilominus tamen habito prius per nos super hac re maturo Consilio, & deliberatione ingenuè fatemur, nos optime cognoscere, quam hac bonorum Ecclesiasticorum difficilis, & quasi impossibilis esset recuperatio propter multiplices, ac pene inextricabiles super his habitos contractus, & dispositiones, & quod si ea tentaretur, quies & tranquillitas Regni facile perturbaretur, & unitas Ecclesiae Catholicae, quae iam pietate, & auctoritate Majestatum vestrarum hoc in Regno introducta est, cum maxima difficultate suum debitum progressum; & finem sortiri non posset. Ideo nos bonum & quietem publicam privatis commoditatibus, & salutem tot animarum precioso Christi sanguine redemptarum terrenis bonis antepponentes, & non quae nostra, sed quae Jesu Christi sunt querentes, Majestates vestras enixè rogamus, eisque humiliter supplicamus, ut reverendissimo in Christo patri, Domino Reginaldo Cardinali Polo, ad ipsas & universum hoc Angliae regnum sanctissimi Domini nostri,

Domini

*Domini Julii, Papæ tertii, & Apostolicæ sedis de latere legato, hæc nomine nostro insinuare, & apud eum intercedere dignentur, ut in hiis bonis Ecclesiasticis in parte, vel in toto arbitrio suo juxta facultates sibi ab eodem sanctissimo Domino nostro Papa concessas, eorundem bonorum detentoribus elargiendis et relaxandis publicum bonum privato; pacem & tranquillitatem diffidis, & perturbationibus, atque animarum salutem bonis terrenis præferre, & anteponeere velit, Nos enim in omnibus quæ ab ipso legato statuta, & ordinata circa hæc bona fuerint, exnunc, prout extunc, & econtra consensum nostrum præstamus, imo etiam ut in præmissis se difficilem aut restrictum reddere non velit, Majestates vestre nostro nomine eum hortari, & rogare dignabuntur.*

Nota.

Nota.

Forasmuch as the said most Reverend Father the Lord Legate, at the intercession of your Majesties, hath by the authoritie of the Sea Apostolike, sufficiently dispensed in the matters specified in the said several Supplications, as in his said Letters of Dispensation is contained more at large. The tenour whereof ensueth.

*Reginaldus miseratione divina Sancte Marie in Cosmodin Sanctæ Romane Ecclesiæ Diaconus Cardinalis Polus nuncupatus, ad Serenissimos Philippum & Mariam, Angliæ Reges, fidei defensores, & universum Angliæ regnum, Sanctissimi Domini nostri Papæ, & sedis Apostolicæ de latere legatus, eisdem Serenissimis Philippo & Mariæ Regibus salutem in Domino sempiternam. Cùm supremum Consilium istius regni Parliamentum nuncupatum Majestatibus vestris, per suos supplices libellos exposuisset, quod perniciosissimo scismate, in hoc regno aliâ vigente, quod nunc dei misericordia, & Majestatum vestrarum pietate extinctum est, auctoritatem ipsius Parliamenti, nonnulli Episcopatus divisi, & ex his aliqua inferiores Ecclesiæ, in Cathedrales erectæ, & scholæ, atque hospitalia fundata, necnon plurimæ dispensationes & beneficiorum provisiones factæ fuerunt, ac multe persone quibus persuasum fuerat, Juris Canonici dispositiones, hoc in Regno amplius locum non habere: inter se in gradibus consanguinitatis vel affinitatis*

The Dispensation of the Cardinal.

*afinitatis de jure prohibitis, & aliis impedimentis Canoniciis  
 sibi obstantibus matrimonia, per verba de presentii contraxe-  
 runt, & multi actus judicarii, & processus, tam in primis,  
 quam ulterioribus instantiis super rebus spiritualibus, & Eccle-  
 siasticis coram Judicibus tam Ordinariis quam delegatis, qui  
 auctoritate laicali procedebant, habiti & servati, ad super eis  
 etiam sententie late, & promulgate fuerunt, & bona Ecclesia-  
 stica per diversas eiusdem regni personas occupata, & appre-  
 hensa fuerant. Quæ quidem licet ex sacrorum Canonum  
 institutis irrita declarari possent, tamen si ad alium statum,  
 quam in quonunc sunt, revocarentur, publica pax, & quies  
 universi regni turbaretur, & maxima confusio eriretur, præ-  
 sertim si dictorum bonorum possessores molestarentur, & propie-  
 tia maiestatis vestris humiliter supplicaverint, ut apud nos  
 intercedere dignentur, ut premissarum rerum firmitati, &  
 stabilitati, & simul huius regni quieti, et tranquillitati de be-  
 nignitate Apostolica providere velimus. Cumque Episcopi  
 quoque deinde, ac reliquis provincia Cantuariensis Clerus  
 totum fere corpus Ecclesiasticum regni representans, ad quos  
 hæc bonorum Ecclesiasticorum causa maxime pertinet, exposue-  
 rint, quod hæc bona ad ius ecclesiarum re vocare non possint,  
 cum pax universalis, et quies huius regni turbetur, et causa  
 fidei atque unitatis Ecclesie, jam toto omnium consensu hoc in  
 regno introducta, in maximum periculum adducatur, et pro-  
 pterea ipsi quoque supplicaverint, ut apud nos intercedere velint,  
 ut in his bonis Ecclesiasticis possessoribus relaxandus restricti et  
 difficiles esse nollemus, maiestates autem vestre, ad quas maxi-  
 me spectat providere, ut regnum ipsarum potestati, regimini  
 et curæ commissum in pace et tranquillitate conservetur. His  
 supplicationibus et postulatis cognitis et mature consideratis,  
 judicaverint ea omnia, et maxime illa, quæ in bonorum Ec-  
 clesiasticorum causa petuntur, pro causa fidei et pro pace publi-  
 ca, per nos debere sine ulla dilatione concedi, et quemadmodum  
 rogatæ fuerunt, apud nos intercedere dignatæ fuerint, prout  
 in supplicationibus per idem supremum consilium, et Episcopos  
 ac clerum præfatum maiestatibus vestris porrectis, atque in li-  
 bello intercessionis per easdem maiestates vestras nobis simul cum  
 aliis supplicationibus exhibito, latius apparet. Idcirco nos  
 qui*

qui ad majestates vestras, et hoc nobilissimum vestrum regnum à Sanctissimo Domino nostro Julio Papa tertio ipsius et sedis Apostolica de latere legati missi sumus, ut regnum istud, quod jam diu ab Ecclesia Catholica unitate separatum fuerat, Deo et Ecclesia Christi, ejusque in terris vicario reconciliaremus: et ut ea omnia quæ ad pacem et tranquillitatem hujus regni pertinerent, omni studio procuraremus, postquam dei benignitate, et majestatum vestrarum pietate, per auctoritatem ejusdem Sanctissimi Domini nostri Papæ, cujus vices hic sustinimus, reconciliatio jam facta est, ut paci et tranquillitati regni præjati consulamus, atque ut unitas Ecclesiæ, ex qua salus tot animarum precioso Christi sanguine redemptarum dependet, hoc in regno jam introducta corroboraretur, et salva permaneat, cùm utriusque rei stabilitatem in eo maximo consistere, si horum Ecclesiasticorum bonorum possessoribus molestia nulla inferatur quo nimis ea teneant, tot et tam gravia testimonia nobis fidem faciant, et majestatum vestrarum intercessio, quæ pro unitate Ecclesiæ, et sedis Apostolicæ auctoritate hoc in regno instauranda tam studiosè, & tam pie elaborarunt, eam quam par est auctoritatem apud nos habeat, & ut universum hoc regnum sedis Apostolicæ maternam verè indulgentiam, & clemenciam erga se agnoscat, & re ipsa experiat: quoscunque ad quos infra scripta pertinent, à quibusvis excommunicationis, suspensionis, et interdicti, aliisque Ecclesiasticis sententiis, censuris, & penis à jure, vel ab homine quavis occasione vel causa latis, si quibus quomodolibet innodati existunt, ad effectum præsentium dumtaxat consequendum harum serie absolventes, & absolutos fore consentes, auctoritate Apostolica, per litteras Sanctissimi domini nostri D. Julii Papæ tertii nobis concessas, & quæ frangimur in hac parte, tenore præsentium dispensamus: quod omnes & singula Cathedralium Ecclesiarum erectiones, hospitium, et scholarum fundationes tempore præteriti schismatis, licet de facto et nulliter attentate in eo statu, in quo nunc sunt, per primo firmæ et stabiles permaneant, illisque Apostolicæ firmitatis robur adjiciamus, ita ut nomen auctoritate, quæ prius, sed ea, quam nunc eis tribuimus, facta ab omnibus censeantur, et cum omnibus et singulis personis regni prædicti, quæ in aliquo consanguinita

1.

Cathedral  
Churches, Ho-  
spitals and  
Schools.



2.  
Mariages and  
Children.

provisio.

\* Such maria-  
ges defined  
sacrilege by  
this Cardinal.

3.  
Dispensations  
and privileges.

4.  
Proces judi-  
cial.

5.  
Possessors of  
Church-  
goods.

guinitatis vel affinitatis gradu etiam multiplici, vel cognationis spiritualie, seu publica honestatis iustitie impedimento de jure positivo introductis; & in quibus sanctissimus Dominus noster Papa dispensare consuevit, matrimonia scienter vel ignoranter de facto contraxerint, ut aliqua impedimentorum premiorum, non obstante eorum matrimoniis sic contractis, libere, & licite remanere, seu illa de novo contrahere possint, misericorditer in Domino dispensamus, prolem susceptam, suscipiendam legitimam, decernentes; ita tamen ut qui scienter & malitiose contraxerint, a sententia excommunicationis, & ab incestus seu \* sacrilegii reatu, absolutionem a suo ordinario, vel curato, quibus id facienti facultatem concedimus, obtineant, ac omnes Ecclesiasticas seculares, seu quorumvis ordinum regulares personas que aliquas impetrationes, dispensationes, concessiones, gratias, & indulta, tam Ordines quam beneficia Ecclesiastica, seu alias spirituales materias preterea auctoritate suprematis Ecclesia Anglicana, licet nulliter, & de facto obtinuerint, & ad cor reverse Ecclesie unitati restituta fuerint, in suis Ordinibus, & beneficiis per nos ipsos, seu a nobis ad id deputatos misericorditer recipiemus, prout jam multa recepta fuerunt, secumque super his opportunè in Domino dispensamus. Ac omnes processus in quibusvis instantiis coram quibusvis iudicibus, tam ordinariis quam delegatis, etiam laicis super materiis spiritualibus habitos & formatos, et sententias super eis latis, licet nulliter et de facto, quoad nullitatem ex defectu jurisdictionis prefato tantum insurgentem sanamus, illosque et illas auctoritate Apostolica confirmamus. Ac quibusvis hujus regni personis, ad quarum manus bona Ecclesiastica ex quocunque contractu seu titulo oneroso vel lucrativo jam devenerint, illaque tenuerint, seu etiam teneant, omnes et quoscunque fructus ex eisdem bonis, licet indebitè perceptos, in totum remittimus et relaxamus. Volentes ac decernentes, quod dictorum bonorum Ecclesiasticorum tam mobilium quam immobilium possessores prefati non possint in presenti, nec in posterum, seu per Conciliorum generalium, vel provincialium dispositiones, seu decretales Romanorum pontificum Epistolas, seu aliam quancunque censuram Ecclesiasticam in dictis bonis, seu eorundem possessione molestari, inquietari, vel perturbari,

nec

nec eis aliqua censura vel pena Ecclesiastica propter huiusmodi detentionem, seu non restitutionem irrogari vel infligi, & sic per quoscunque iudices & auditores sublata eis, qua suis aliter iudicandi & interpretandi facultate, & auctoritate iudicari & diffiniri debere, & quicquid secus attemptari contigerit, irritum & inane fore decernimus, non obstantibus premisiis defectibus, & quibusvis Apostolicis, ac in provincialibus, & synodalibus conciliis editis, specialibus vel generalibus constitutionibus, ceterisque contrariis quibuscunque. Admonemus tamen cum divisio Episcopatum, & erectio Cathedralium Ecclesiarum sint de maioribus causis, qua summo Pontifici sunt reservata, recurrendum esse ad suam Sanctitatem, & ab ea suppliciter postulandum, ut hac confirmare, seu de novo facere dignetur. Et licet omnes res mobiles Ecclesiarum indistincte iis, qui eos tenent relaxaverimus, eos tamen admonitos esse volumus, ut ante oculos habente divini iudicii severitatem contra Balthasarem Regem Babilonis, qui vasa sacra non a se, sed a Patre à templo ablata in prophanum usus convertit ea propriis Ecclesiis si extant, vel aliis restituant. Hortantes etiam, & per viscera misericordie Jesu Christi obsessantes eos omnes, quos hac res tangit, ut salutis sue non omnino immemores, hoc saltem efficiant, ut ex bonis Ecclesiasticis, maxime iis, que ratione personatum & vicariatuum populi ministrorum sustentationi fuerint specialiter destinata, seu aliis Cathedralibus, & aliis que nunc extant, inferioribus Ecclesiis curam animarum exercentibus ita provideatur, et earum pastores, persone et vicarii commodè, et honestè juxta eorum qualitatem, et statum sustentari possint, et curam animarum laudabiliter exercere, et onera incumbencia congruè supportare. Datum Lambeth prope Londinum Wintonien. Diocess. Anno Nativitatis Domini Millesimo, quingentesimo, quinquagesimo quarto. Nono Cal. Januarii Pontif. Sanctissimi in Christo patris, et Domini nostri, Domini Iulii, divina providentia Patre tertii. Anno quinto.

*Reginaldus Cardinalis Polus Legatus.*

We the said Lords Spiritual and Temporal, and Commons in this present Parliament assembled, rendering

O

most

most humble thanks to your Majesties, by whose intercession and means we have obtained the said Dispensations of the Popes holyness by the most reverend Father in God, his Legate, most humbly beseecheth the same, that it may be ordained as followeth.

*Nota.*

And therefore be it enacted by the Authority of this present Parliament, that all and singular Articles and Clauses contained in the said Dispensation, as well touching the establishment of Bishopricks, and Cathedral Churches, as also the confirmation of mariages in degrees prohibited by the Canons of the Church, the legitimization of Children, and the ratification of Process, and of Sentences in matters Ecclesiastical, touching the invalidity of them for want of Jurisdiction, and the institutions and destitutions, of, and in Benefices and Promotions ecclesiastical, dispensations, and graces, given by such order, as the publick Laws of the Realm then approved, and all other things before contained, in the said Letters of dispensation, shall remain and be reputed and taken, to all intents and constructions in the Laws of this Realm, lawfull, good, and effectual to be alleged and pleaded in all Courts ecclesiastical and temporal, for good and sufficient matter, either for the Plaintiff or Defendant, without any allegation, or objection, to be made against the validity of them, by pretence of any general Councel, Canon, or Decree, to the contrary made, or to be made in that behalf.

*Nota.*

And whereas divers and sundry late Monasteries, Priories, Commandries and late Nunneries, Deaneries, Prebends, Colleges, Hospitalls, Houses of Fryers, Chauntries, and other religious ecclesiastical Houses and places, and the Manors, Graunges, Messuages, Lands, Tenements, Rectories, Tithes, Pensions, Portions, Vicarages, Churches, Chapels, Advowsons, Nominations, Patronages, Annuities, Rents, Reversions, Services, and other Possessions and Hereditaments to the late Monasteries, Priors, Nunneries, Commandries, Deaneries, Chauntries, Prebends, Houses of Fryers, Colleges, Hospitalls,

Hospitals, and other religious and ecclesiastical Houses and Places, and to sundry Archbishopricks and Bishopricks within this Realm, late appertaining and belonging, came as well to the hands and possession of the said King of famous memory *Henry the 8.* father unto your Majesty, our said Sovereign Lady by dissolution, gift, grant, surrender, attainder, or otherwise, as also to the hands and possession of divers and sundry other persons, and bodies politick and corporate, by sundry means, conveyances, and assurances, according to the order of the Lawes and Statutes of this Realm.

*Nota.*

And where also divers Manors, Lands, Tenements, and Hereditaments, parcel of the possessions of Archbishoprick and Bishopricks, and many and sundry late Deaneries, Colleges, Chauntries, Rectories, Prebends, free Chapels, Guyldes, and Fraternities, Manors, Houses, Graunges, Lands, Tenements, Rents, Services, and other Ecclesiastical Possessions, Hereditaments, Goods, and Cattels to the said Archbishopricks, Bishopricks, Deaneries, Colleges, Chauntries, free Chapels, Rectories, Guyldes, and Fraternities, late appertaining and belonging, or appointing, to and for the finding of Priests, Obyttes, Lyghts, or other like purpose, came as well to the hands and possession of the late noble King *Edward the sixth*, Brother unto your Majesty Sovereign Lady, by vertue of an Act of Parliament therof made, or otherwise, as also the hands and possessions of divers & sundry other persons, and bodies politick and corporate by sundry means, conveyances and assurances, according to the order of the Laws of this Realm: a great number of which said late Monasteries, Priories, Nunneries, Commaundries, Deaneries, Colleges, Hospitals, Prebends, Chauntries, free Chapels, Guyldes, and Fraternities, and the Manors, Granges, Messuages, Lands, Tenements, Rents, Reversions, Services, Tithes, Pensions, Portions, Vicarages, Churches, Chapels, Advowsons, Nominations, Patronages, Annuities, and Hereditaments,

*Nota.*

*Nota.*

ditaments, Goods, and Cattels, to the said Monasteries, Nunneries, Commaundries, Deaneries, Colleges, Hospitals, Chauntries, free Chapels, Guyldes, Fraternities, and other Ecclesiastical Houles, Archbishopricks, and Bishopricks belonging, as well for great sums of money, as for other good and reasonable causes and considerations, have been conveyed, and assured to diverse the Subjects, and bodies politick of this Realm, aswell by the said King *Henry* the eight, the said King *Edward* the sixth, and by your Highnesse our Sovereign Lady, and joyntly by both your Majesties, as also by diverse the Owners of the said Ecclesiastical possessions, which said conveyances and assurances by their sundry Letters Patents, and other writings more plainly do and may appear. Forasmuch as the said most reverend Father, hath also by the said Dispensations, removed and taken away all matter of impeachment, trouble, and danger, which by occasion of any general Councel, Canon, or Decree Ecclesiastical, might touch and disquiet the possessions of such Goods moveables, lands, tenements, possessions, and hereditaments, as were of late belonging to any of the said Archbishopricks, Bishopricks, Monasteries, Priories, Nunneries, Commaundries, Deaneries, Houses of Fryers, or other religious Houses or Places, of what nature, name, kind, or quality soever they be of. Yet for that the Title of all lands, possessions and hereditaments in this your Majesties Realm & Dominions is grounded in the laws, statutes, and customs of the same, and by your high jurisdiction, authority royal, and crown imperial, and in your Courts only to be impleaded, ordered, tryed, and adjudged, and none otherwise, and understanding, that the whole, full, and most gracious intent, mind, and determination of your most excellent Majesties be, that all and every person and person, bodies politick and corporate, their heirs, successeur and assignes, and every of them, shall have, keep, retain, and enjoy all, and every their estates, rights, possessions, and interests, that

*Nota.*



that they and every of them now hath, or hereafter shall have, of and in all and every the Mannors, Graunges, Messuages, Lands, Tenements, Tithes, Pensions, Portions, Advoufons, Nominations, Patronages, Annuities, Rents, Reversions, Services, Hundreds, Wapentakes, Liberties, Franchises, and other the possessions and hereditaments of the said Monasteries, Abbies, Priories, Nunneries, Commaundries, Deaneries, Colleges, Prebends, Hospitals, houses of Fryers, Chantries, Rectories, Vicareges, Churches, Chaples, Archbishopricks, Bishopricks, and other Religious or Ecclesiastical houses or places, or of any of them within this Realm, or the Dominions of the same, by such Laws and Statutes as were in force before the first day of this present Parliament, and by other lawfull conveyance to them thereof made.

*Nota.*

That it may be therefore enacted by the authority of this present Parliament, that as well your Majesty our Sovereign Lady, your heirs and successors, as also all and every other person and persons, bodies politick and corporate, their heirs, successors and assigns, now having, or that hereafter shall have, hold, or enjoy any of the scites of the said late Monasteries, and other the Religious or Ecclesiastical houses or places, and all the said Mannors, Graunges, Messuages, Lands, Tenements, Tithes, Pensions, Portions, Glibe-lands, Advoufons, Nominations, Patronages, Annuities, Rents, Reversions, Services, Hundreds, Wapentakes, Liberties, Franchises, Profits, Commodities, and other the possessions and hereditaments of the said late Monasteries, Abbies, Priories, Nunneries, Commaundries, Deaneries, Colleges, Prebends, Hospitals, houses of Fryers, Rectories, Vicariges, Chauntries, Churches, Chapels, Archbishopricks, Bishopricks, and other Religious and Ecclesiastical houses and places, or any of them, of what name, nature or kind soever they be, shall have, hold, possede, retein, keep and enjoy, all and every the said Scites, Mannors, Graunges, Messuages, Lands, Tenements, Possessions, Profits, Commodities and other Hereditaments,

*Nota.*

*Nota.*

ments, according to such Interests and Estates, as they and every of them now have or hold, or hereafter shall have or hold of and in the same, by due order and course of the Laws and Statutes of this Realm, which now be, or were standing in force before the first day of this present Parliament, in manner and form as they should have done if this Act had never been had ne made: This Act, or any thing herein contained to the contrary, in any wise notwithstanding.

Saving to you our said Sovereign Lady, your heirs and successors, and every of them, and to all and every other person and persons, Subjects of this Realm, and bodies politick and corporate, and to their heirs and successors, and to the heirs and successors of all and every of them, other then such whose right, title or interest is bounded or taken away, undone, or extinct by any Act of Parliament heretofore made, or otherwise, all such right, title, claim, possession, interests, rents, annuities, commodities, commons, offices, fees, leases, liveries, livings, pensions, portions, debts, duties, and other profits, which they or any of them lawfully have, or of right ought to have, or might have had, in, of, or to any of the premisses, or in, of, or to any part or parcel thereof, in such like manner, form and condition, to all intents, respects, constructions and purposes, as if this Act had never been had ne made.

And that it may be further enacted by authority aforesaid, that all and every Article, Clause, Sentence and Proviso, contained or specified in any Act or Acts of Parliament, concerning or touching the assurance or conveyance of any the said Monasteries, Priories, Nunneries, Commaundries, Deaneries, Prebends, Colleges, Chantries, Hospitals, houses of Fryers, Rectories, Vicariges, Churches, Chaples, Archbishopricks, Bishopricks, and other Religious and Ecclesiastical houses and places, or any of them, in any wise concerning any Mannors, Lands, Tenements, Profits, Commodities, Hereditaments, or other the things before specified, to the said King

*Nota.*

King Henry the 8th. or King Edward the 6th. or either of them, or any other person or persons, or body politick or corporate, and every of them, and all and every Writing, Deed and Instrument, concerning the assurance of any the same, shall stand, remain, and be in as good force, effect and strength, and shall be pleaded and taken advantage of, to all intents, constructions and purposes, as the same should, might or could have been by the Laws and Statutes of this Realm, in case this present Act had never been had ne made.

And that all Feoffments, Fines, Surrenders, Forfeitures, Assurances, Conveyances, Estates and Interests, in any wise conveyed, had or made to our said late Sovereign Lord King Henry the 8th. or to our said late Sovereign Lord King Edward the 6th. or either of them, or to any other person or persons, bodies politick or corporate, or to any of them, by Deed or Deeds, Act or Acts of Parliament, or otherwise, of any of the Sites, Mannors, Lands, Tenements, Possessions, Profits, Commodities or Hereditaments, of any of the said Archbishopricks, Bishopricks, late Monasteries, Priories, Nunneries, Commaundries, Deaneries, houses of Fryers, Colleges, Chantries, Hospitals, Prebends, free Chaples, or of any Mannors, Lands, Tenements, Reversions, Services, Tithes, Pensions, Portions, Annuities, or of any other Hereditaments, of, by or from any Ecclesiastical or Spiritual person or persons, or by or from any Spiritual or Ecclesiastical corporation, or body politick, shall be as good and available in the Law, to all Intents, Constructions and Purposes, as they were by the Laws and Statutes of this Realm, standing in force before the first day of this present Parliament: And that the same may and shall be pleaded, alleged, and taken advantage of, in such sort, and to such effect: as they should, could or might have been by the Laws and Statutes of this Realm, standing in force before the said first day of this present Parliament: And that all and every Clause and Article of saving, contained in all and every the said Acts  
and

and Statutes, shall stand, remain and be in such force, strength and effect, as they were before the said first day of this present Parliament; any thing contained in this present Act to the contrary in any wise notwithstanding.

And that it may be in like manner enacted by authority aforesaid, that whosoever shall by any proceſſe obtained out of any Ecclesiastical Court within this Realm, or without, or by pretence of any Spiritual Jurisdiction, or otherwise, contrary to the Laws of this Realm, inquiet or molest any person or persons, or body politick, for any of the said Mannors, Lands, Tenements, Hereditaments, or things above specified, contrary to the words, sentences and meaning of this Act, shall incur the danger of the Act of *Præmunire*, made in the 16. year of King Richard the 2d. and shall suffer and incur the forfeitures and pains contained in the same.

To which Act I shall annex Pope Julius his Letters and Reasons sent to Queen Mary Anno 1554. for the granting of the forecited *Dispensation*, which occasioned this Statute.

Dr. Hackwells  
Answer to  
Carrier, p.  
149, 250. Dr.  
Burgess his No  
Sacrilage nor  
sin to alie-  
nate or pur-  
chase Catho-  
dical Lands, p.  
52, 53, 54.

*That all such as by just Title according to the Laws or Statutes of this Realm, for the time being, have any Possessions, Lands or Tenements lately belonging to Monasteries, Priories, Bishopricks, Colleges, Chantries, Obits, &c. whether they have purchased them for their money, or are come to possess them by gift, grant, exchange, or by any other legal means whatsoever, may retain and keep the same in their Possessions, and have the same ratified and established unto them by the confirmation and dispensation of the See Apostolick.*

Causes and Reasons why such Dispensations may be justly granted with honour and conscience.

Nota.

1. The State of the Crown of this Kingdom cannot well be sustained to govern and rule with honour, if such Possessions be taken from it: for at this day, the greatest part of the Possessions of the Crown, consisteth of such Lands and Possessions.

2. Very

2. Very many men have with their monies bought and purchased great portions of those Lands, from the most Excellent Kings, Henry the VIII. and Edward the VI. who, by their Letters Patents have warranted the same: of which Lands and Possessions, if the Owners should now be dispossessed, the King should be bound to repay unto them all their money, which would arise to such an huge Masse, that it would be a very hard matter for the Crown to restore it.

3. The Nobles and Gentry of this Realm, most of whom have sold and alienated their antient inheritances, to buy these new, cannot live according to their degrees, if these Possessions should be taken from them.

4. The Purchasers, or Owners of such Lands and Possessions, in as much as they came to them by \* just Title, according to the Ordinance of the Kings of this Kingdom, have bold and do still bold a good and justifiable course in obtaining of them.

\* The Benchers and Lawyers of both Temples and Lincolns-Inne must hold so as well as other Purchasers.

Nota.

5. The enjoying of such Lands and Possessions, is so common unto every State and condition of Man, Cities, Colleges, and Incorporations, that if the same be taken from them, there will necessarily follow thereupon throughout the Kingdom, a sudden change and confusion of all Orders and Degrees.

6. Seeing the Goods and Possessions of the Church, even by the authority of the Canon Laws, may be aliened for the redemption of Captives, and that the same may be done by that Church only, to whom such Possessions do belong: It is fit and reasonable that such Dispensations should be granted for continuing of possession already gotten, for so great a good of publick concord \*, and unity of the Church, and preservation of this State, as well in body as in soul.

\* Mark this well.

The consideration of this Statute, Letter and Reasons of the Pope himself, and our Popish Prelates, Clergy in Queen *Maries* daies, may perswade our present Prelates and Cathedral men to the like Moderation, Candor and Ingenuity, for the satisfaction of the King, Parliament, Purchasers, and preservation of the Kingdoms, Churches Tranquility now and hereafter.

Finally, because there is now an extraordinary great

P

Clamor



clamour against Sacriledge in most Pulpits, new Pamphlets, and in the Commons House it self, by many who understand not truly and thoroughly what Sacriledge is, I shall for a close of this Appendix inform them.

1. That the word *Sacriledge* (*ισγορῆσις*) is only once and no more used in sacred writ, *Rom. 2. 22.* What the Apostle there means by committing *Sacriledge*, and what this Sin should be, both old and new Expositors do very much disagree. I shall render them an account of 10. several opinions of Expositors concerning it, who comment on this Text; neither of them suiting with that which now alone is declaimed against as the sole and only *Sacriledge*.

\* See Dr. Willets sixfold Commentary on *Rom. 2. qu. 39.*

1. \* *Origen*, *Ambrose*, and some others interpret *Sacrilege*, The Jews violating of Christ the true Temple of God, by crucifying him with their sins, stealing him out of the Scripture, and denying Christ, *MAGNO SACRILEGIO*. 2ly. *Chrysostome*, *Theodulus*, *Theophylact*, *Peter Martyr*, & *Dr. Willet* expound it to be, the Jews sparring of Idols, and using of things consecrated to idolatry, out of covetousness, to their own private commodity, which by the Law of God they should have destroyed; which *Calvin* and *Gualter* mislike not. And *Peter Martyr* thence infers, *Potest quidem Respublica & Magistratus noster, ea quæ superstitiosa sunt auferre, et eorum pretia in usum pios et bonos convertere*, without any *Sacriledge*. 3ly. *Gorham* defines this *Sacriledge* to be, the giving of divine worship unto Idols. 4ly. *Calvin* and *Piscator* expound it to be, the contempt of the Divine Majesty. 5ly. *Haymo* informs us, that *Spiritual sacrilege*, est *sacrorum verborum prevaricatio*; the prevarication of Gods word: but according to the Letter he defines it, *Sacrarum rerum furtum: verbi gratia: Quisquæ de thesauro Ecclesie, vel de substantia Dei familiarium aliquid occulte abstrahit, Sacrilegium perpetrât*, which extends only to Goods, not Lands, with whom *Lyranius*, the *Syriack* interpretation, & some Popish Commentators accord. 6ly. *Peter Martyr*, and *Lucas Osiander* interpret it to be, the buying and selling of the Priests Office, Orders,

B n-

Benefices, Bishopricks, as many have done, and still do, who are really guilty of Sacrilege as well as Symony. 7ly. *Parvus* and others expound it, of polluting Gods Service with Jewish and humane inventions. 8ly. *Grynæus* understands it, of arrogating to their own merits, that which was peculiar to the grace of God. 9ly. *Peter Martyr*, applies it to Ely his Sons, and such other Priests who violently took away and appropriated to themselves the things offered and consecrated unto God. 10ly. *Primasius* Bishop of *Utica* in *Africk*, (*St. Augustine* Disciple flourishing in the year 440.) in his Commentary on this Text resolves, SACRILEGIUM EST QUOD PROPRIE IN DEUM COMMITTITUR, QUASI VIOLATIO, VEL PRÆVARICATIO MANDATORUM, Adding that the Apostle in the next words, *Per prævaricationem legis Deum inobediat*; EXPOSUIT SACRILEGIUM: *Rhemigius* and *Haymo* concur in substance with him. And indeed this definition of Sacrilege, that it is the breach or violation of the sacred law of God, is most agreeable to the Apostles meaning and proper etymology of the word. Hence *Laurentius de Pinna* a great Canonist, and *Angelus de Clavasio* in his *Summa Angelica*, *Sacrilegium*, derive and define *Sacrilegium*, quasi *Sacra legis lesio*, a more proper etymology, than that of *Innocentius* the Pope, quasi *Sacri ledium*. Now none of all these ancient or modern Expositors, define Sacrilege, to be a taking away, alienating, or selling the Lands of Bishops, Deans, Abbots, Priors, Cathedrals, Convents, or Chapters, never intended by the Apostle in those primitive times of the Gospel, [when the Apostles themselves, and Evangelical Bishops in and immediately after their Age, had neither Silver nor Gold, nor Temporal Lands or Possessions, to take away, plunder, steal or alienate, as is evident by *Acts* 3. 5, 6. c. 4. 34, 35, 37. 1 *Cor.* 4. 11, 12. 2 *Cor.* 6. 10. and other Texts; though now decry'd in Presse and Pulpit as the only Sacrilege: when none of these, other kinds of real Sacrilege are once writ or preached against by them under the name or crime of Sacrilege, which favors more of Passion than Devotion, of

\* The very Heathens accused this Sacrilege, not to worship their Gods. *Deos inquit, non colitis, & pro Imperatoribus sacrificia non impenditis.* Itaque Sacrilegii, & Majestatis rei invenimur. *Tertul.* *Apolo.* 24v. *Genes.* & ad *scapul.*

a Ad sepulchrum,  
lib. 6. Apolog.  
ado. Gentes.  
q. Bernardus super  
Canticum Sermo.  
23. Timeant Epi-  
scopi, timeant Cle-  
rici & Ministri  
Ecclesie, qui in  
ecclesia Sanctorum  
quos possidentium  
omnino gerunt, ut  
sibi pendunt qua sus-  
sistere debet mi-  
nistria contenti, su-  
perflua quidem egi-  
ssent sustentandi so-  
rorum, Impie Sacri-  
ligeque libere reci-  
nunt, & in usus  
sua supbia &  
luxuria vestium  
pompam consue-  
tione viciantur;  
duplex pro-  
fitur iniquitas pec-  
cantes, quod de  
aliena diripiunt,  
de sacris in suis  
vanitatibus & tur-  
pitudinibus abu-  
santur. Bernardus  
de Consideratione,  
l. 3. O mioran-  
dum ipsum talio-  
bus credendum Pa-  
ramphrasin, quasi  
separata oculis  
que proprietas  
et quibus non  
vertitur.  
b Petrus Lombardus  
Sens. l. 2. dist.  
37. Aquinas 2. 2.  
qu. 99. Alexander  
Alensis, Sermo  
Theolog. Tom. 2.  
qu. 170. Bonaventura in 2. Sent.  
dist. 37. dub. 7.  
and other School-  
men in this distin-  
ction.

c Summa Angelica, Tit. Sacriligii, Hostiensis Summa l. 5. De Crimine Sacriligii, f. 443.

Avarice than Prudence, of Calumny then Verity, of Self-interest than Christs interest. On whom we may retort that of \*Tertullian, in defence of the primitive Christians against the Pagans, who reputed them sacrilegious for not adoring their Idols. *Tantum nos quos Sacriligos existimatis nec in sacro unquam deprehendistis, nec in sacrilegio. Omnes autem qui templa despoliant, & per Deos jurant, & eosdem colunt, & Christiani non sunt, & Sacriligi tamen deprehenduntur.* But how are they found to be such? to wit, by their sacrilegious crucifying and dishonouring Christ through their sins, by wresting the Scriptures, breaking the sacred Law of Christ, by contempt of his divine Majesty, by polluting Gods worship with humane inventions, innovations, superstitions, by buying and selling of Orders, Benefices, Bishopricks and Ecclesiastical Preferments, and by mispending the Temporal Revenues of the Church upon their own Pomp, Luxury, Children, Wives, Kinred; which in [a] St. Bernards judgement is not only **SACRILEGE**, but likewise **A DOUBLE INIQUITY**; which should cause them both to fear and tremble.

aly. That the Popish [b] Scholemen and Canonists themselves define *Sacrilige* formally and properly, to be a quite other manner of sin than it is now reputed. *Formaliter & proprie, Sacriligium est illud peccatum, quod persona sacra agit contra ejus Sanctitatem directè*: That is, *Sacrilige* is that sin which a sacred person commits directly against his Consecration. As if a Bishop, Minister, Monk, Nunne, (not Lay man) Clergy man, commits Adultery, Fornication, Drunkenesse, or any other sin whereby he pollutes his soul or body, which are the Temple of God and the holy Ghost, and Members of Christ, to the dishonor of his holy function, and that Christian [Religion and holiness] he professeth. Whence they resolve, *Omne peccatum quod committet persona Ecclesiastica, materialiter & quasi per accidens dicitur Sacriligium: unde dicit Hieronimus; Nuge in ore Sacer-*

dotis sunt Sacrilegium. Hence Chrysologus Serm. 26. thus determines. Eborietas in alio crimen, in Sacerdote \*Sacrilegium, quia alter animam suam necat vino, Sacerdos spiritum sanctitatis extinguit. Salvian de Providentia l. 8. and [d] Boetellus, Sacrilegii genus est Dei odisse Cultores. And Pope Innocentium, cited by Alexander Alesius, Sum. Theolog. Tom. 2. quest. 171. m. 1. Quid sit Sacrilegium, resolves, committunt Sacrilegium qui contra divina legis sanctitatem, aut nesciendo committunt, aut negligendo violant & offendunt: which Alesius acknowledgeth likewise to be Sacrilege. And in verity the Scripture it self resolves nothing else to be properly Sacrilege under the Gospel, but the violation of the sacred Law of God, by Bishops, Ministers or Christians, and polluting, profaning their souls and bodies (which are or should be spiritual Temples of God, and Members of Jesus Christ) with grosse and scandalous Sins, as is evident by Rom. 2. 22, 23, 24. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest Idols, dost thou commit SACRILEGE? Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God? For the name of God is blasphemed among the Gentiles, through you. Compared with the 1 Cor. 3. 16, 17. chap. 6. 15, 16, 17, 18, 19, 20. Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile (or destroy) the Temple of God, him will God destroy, for the Temple of God is holy, which Temple ye are. Know ye not that your bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid. What, know ye not that he which is joyned to an Harlot is one body? for two (saith he) shall be one flesh. But he that is joyned unto the Lord is one Spirit. Flee Fornication: he that committeth Fornication, sinneth against his own body. What, know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorifie God in your body and in your spirit, which are Gods. Since then every violation of Gods sacred Law, and pollution of our souls and bodies, by Fornication, Drunkenness, and other scandalous sins, is the only formal

\* How many Drunken Priests are now guilty of Sacrilege? d Boetellus De creta Eccles Gal. 1.3. Tit. 61. p. 1308.

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R. In Rom. 2.  
 and 1 Cor. 11.  
 h Summa The-  
 ologia pars 1. qu.  
 171. m. 1. p.  
 770.  
 i Raymundus,  
 Hispanus, Sum-  
 ma Angelica,  
 Summa Roselli,  
 Aquinas, Tit.  
 Sacrilegi. m.  
 Gloss. in Gratian  
 Caus. 17. qu. 4.  
 k Petrus Com-  
 hardus Sent. 1.  
 2. distinct. 27.  
 Bonaventura,  
 Egidius, Bru-  
 lifer and others  
 in 3. Sent. dist.  
 37. Aquinas se-  
 cunda secunda,  
 qu. 99. Alex  
 Alensis Summa  
 Theol. pars 2. q.  
 171. m. 1.

l Alensis, Sum-  
 Theol. pars 2. q.  
 171. m. 3.  
 Sacrilegium, est  
 contra immuni-  
 tatem Ecclesia  
 extrahere ali-  
 quem per vim,  
 cum confugit ad  
 subsidium Eccle-  
 sia in periculo.

and proper sin of Sacrilege, by the resolution of Canonists, Casuists, Scholemen, Fathers, and God himself in the Gospel. And if as [g] St. Jerome, Bernard [h] Alensis, & others determine, those Bishops and Church men, Sacrilegium profecto committunt, do verily commit Sacrilege, who take the Revenues and Lands of the Church, first given in Frankalmoigne, to feed and relieve the poor and pervert them to support their own Pomp, Luxury, Avarice, or to enrich themselves, their Children, Kindred or Posterities; I wonder our Bishops and Cathedral men, are so mute in declaiming, preaching, printing against these real Sacrileges in themselves; and so Clamorous only against that which really is no Sacrilege in others.

3ly. The [i] Canonists and [k] Scholemen do generally define Sacrilege to be committed 3. manner of waies. 1. *Ratione persone*, as if any Layman lay violent hands upon, hurt, wound, strike or abuse any Ecclesiastical or Religious person, (and why not likewise upon any King, or pious Christian, if *Psal.* 105. 14, 15. *Zech.* 2. 8. be Canonical, on whom Popes, Prelates can lay violent hands, dethrone, murder, without any Sacrilege?) 2ly. *Ratione loci*, as when any [l] Civil Magistrate or other Officer takes a Thief, Murderer, Traytor, Rebell, Fugitive, Malefactor, or person indebted, out of a Church, Chappel, Churchyard, Monastery, or other Sanctuary, consecrated by a Bishop, by force, without or against the Bishops, Abbots, Ordinaries or Parsons consent, (and why not as well out of any Tenement, Glibe, House, or other Lands belonging to Bishops or Church-men, or out of any Hospitals, Colleges, Scholes, dedicated to pious uses?) 3ly. *Ratione rei*, which is threefold. 1. *Auferendo sacrum de sacro*, by taking a sacred thing out of a sacred place, as consecrated Priests, Nuns, Vessels, Vestments, Mitensils, Ornaments, out of a consecrated Church, Chapple, Sanctuary or Churchyard. 2ly. *Auferendo non sacrum de sacro*, by taking things not consecrated, as Money, Plate, Goods, Armour, Amunition, Cattle, hid or laid up in Churches, Chaples, Churchyards, Monasteries, Sanctuaries or Malefactors out of them, or taking away any Goods, Monies, Chattles from Church men or Religious persons,



sons. 3ly. *Auferendo sacrum de non sacro*, by taking any Person or things consecrated by a Bishop out of a prophane place though a Brothel, Tavein, Alehouse, Inne, which consecrated Prelares, Priests, Monks, overmuch frequented of late and [ m ] former times, as well in England, as in forein parts. Now all these Sacrileges as they have no real ground or foundation in Gods word, tending only to secure the persons, goods of Prelates, Church men, and other Ecclesiastical persons, and all kinds of Traytors, Malefactors, Debtors, Bankrupts, Cheates, flying unto them and their Churches for Sanctuary, and hiding their Goods within their precincts, to protect them from the Kings and Civil Magistrates power, Laws, Officers, Executions, as our own [ n ] Histories, Statutes and Law-books relolve, in the several cases of *Thomas Becket* Archbishop of Canterbury, *Hubert de Burgo* Earl of Kent, *John Savage*, and sundry others, ( See 90 E. 3. c. 6. 2 R. 2. c. 3. 21 H. 8. c. 2, 7, 4 H. 8. c. 2. 26 H. 8. c. 13. 28 H. 8. c. 7, 13. 32 H. 8. c. 12, 15. 2 E. 6 c. 2, 13. 1 and 2 *Philip and Mary* c. 4. 1 *Mary* c. 6, 5 *Eliz.* c. 10, 14, 19, 20. 13 *Eliz.* c. 7. 14 *Eliz.* c. 5. 18 *Eliz.* c. 3. *Kelway* f. 91, 188, 190. 1 H. 7, 10, 23, 29. *Stansford* l. 2. c. 38, 39. *Brook*, and *Ash Title Sanctuary*. ) So the bare alienation or ablation of Bishops, Abbots and Cathedral mens Lands, by our Kings, Parliaments, or Clergy men themselves, fall neither within the words, nor intention of any of these Sacrileges, extending only to [ o ] sacred persons Goods and Chattels, not to the sale of Mannors, Lands, Tenements Rents, Temporalities of Churchmen, which is no Sacrilege, either within the Canonists or Scholemens definition or division of Sacrilege.

4ly. That [ p ] *Hosliensis* and other Canonists cited by him, inform us, That whoever doth any injury to Ecclesiastical persons, committs Sacrilege; and not only so, but that it is Sacrilege for any man to question or dispute the Judgement or Decrees of the Pope, or to transgresse, dis-respect any publick Laws, not to yield due reverence to the Popes or Bishops Canons, to violate an Holy-day, to imploy a Jew in any Office, or to oppresse any pious Place or Hospital under the Patronage or Protection of the

\* See *Omne Ecclesiasticum*, *John Bale* his Acts of English Votaries, *Claudius Espenceus* de *Continentia Graevina* *Germania*. *Baleus de Vita Panificum*.

m *Gul. Nubri-*  
*gens. Hist.* l. 2.  
c. 16 *Mar. Paris*  
p. 365, 366,  
374 375. 830,  
10 834. *Mar.*  
*West. An.* 1232:  
p. 132, 133.  
134. *An.* 1233.  
p. 141.  
*Walsingh. Hist.*  
*Angl.* p. 216,  
217, 218. *Hall's*  
*Chron.* f. 8, 9,  
10 87. *Speeds*  
*Hist.* 503, 504,  
606, 608.  
*Holinshed*, p.  
420. 215, 247.  
*Ant. Eccl. Brit.*  
p. 258, 268,  
269. 298, 299.  
n See *Worrell* de  
*Decret. Eccles.*  
*Gal* l. 8. Tit 61.  
o *Sum. l. 5. De*  
*Sacrilegio*. *Jo-*  
*annis Thiers*. &  
the *Glosse* in  
*Gratian caus.* 17  
qu. 4 *Sacrilegio*.  
*Ant. nii Conseci*  
*Repertorium*,  
iii *Sacrilegium*.

the Church. But these things I presume our Bishops and Cathedral men themselves, will ingenuously confesse to be no Sacrilege at all, notwithstanding the Popish Canonists and Schole mens resolutions. And by like reason the Kings or Parliaments alienation or ablation of their superfluous or abused Church-Land, Temporalities, must prove no real Sacrilege, though some Popes, Popish Canonists and Scholemen, have concluded it to be so.

4 Summa Theol.  
pars 2 qu. 171.  
qu. 3 p 271.

Legumini  
Historia.

r See Bernardus  
Langeius, de  
Potestate secu-  
lari super Ecce-  
lesiis. Grotius de  
juri Belli l. 3. c.  
10.

Alphonſus de  
Verga, Relat.  
de Stratagem.  
Jeſuitarum, An.  
1641. cap. 40.  
p. 55.

5ly. That [ q ] *Alexander Alensis* and others resolve, That it is Sacrilege for any Lay-men, with their Families, Cattle and Goods, to be received, or enter into Churches, Chaples or Churchyards, or to eat, drink and lodge in them, in times of Peace : But if they do it in times of War and Necessity, to preserve themselves against the Enemies, in cases of eminent danger, ( as they did frequently during the *Denish* and *Norman* Invasions, and during our Civil Wars ) then it is no Sacrilege at all : *Ubi est hujusmodi necessitas non est Sacrilegium*. If then the case of eminent danger, necessity and War will make that to be no Sacrilege in this case, which otherwise would have been Sacrilege ; Then by the self-same reason, [ r ] the Kings or Parliaments ablations, sales of the Lands of Bishops, Deanes, Chapters, Abbots, Priors in times of War and publick Necessity, to defray the vast debts and expences of the Kingdom, will prove to be no Sacrilege at all, by the definition of Popish Scholemen of old, yea of some late [ s ] *Jesuits* both in *Germany* and *Spain*, as well as of *John Wickliffe*, *John Hus*, and other fore-cited Protestant Divines and Martyrs, concurring in Judgement with them.

FINIS

The logo of the British Museum, featuring the text "BRITISH MUSEUM" in a circular arrangement around a central emblem.

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